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CALVINIST CONTACT
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Computer exports aid apartheid cause

PHILADELPHIA (EP) — The export ban on U.S. electronics and computer technology to South African military and police is fraught with contradictions, loopholes and blind spots that erode efficiency and help that country maintain racial separation, an American Friends Service Committee specialist declared recently.

"Technology in South Africa plays a critical role in keeping the apartheid system working and in the preservation of white minority political control," said Thomas Conrad of the Quaker organization. "More than any other technological advancement, the computer has consolidated administrative power in the hands of South Africa's white elite," said Conrad, an AFSC staff member who is part of a special research unit named NARMIC (National Action Research on the Military/Industrial Complex).

"Despite the U.S. embargo, 'acceptable channels' have been found to supply advanced computer equipment and military-capable electronics to South African users," said Conrad in a special paper on Automating Apartheid: U.S. Electronics and Computer Support for South Africa's Apartheid Government. The paper was presented in London at a recent International Seminar on the Implementation and Reinforcement of the Arms Embargo Against South Africa. The sessions were held by the United Nations Special Committee Against Apartheid, in cooperation with a private group — the World Campaign Against Military and Nuclear Collaboration with South Africa.

The specialist pointed out that most exports from the U.S. to the Soviet Union and Warsaw Pact countries are regulated by a detailed, comprehensive set of restrictions putting exports of strategic and military capable equipment under special scrutiny. However, most of these controls are not applied to transactions with South Africa. The report added that "information gleaned from published sources makes it clear that South Africa's national government relies overwhelmingly on hardware supplied by U.S. companies."

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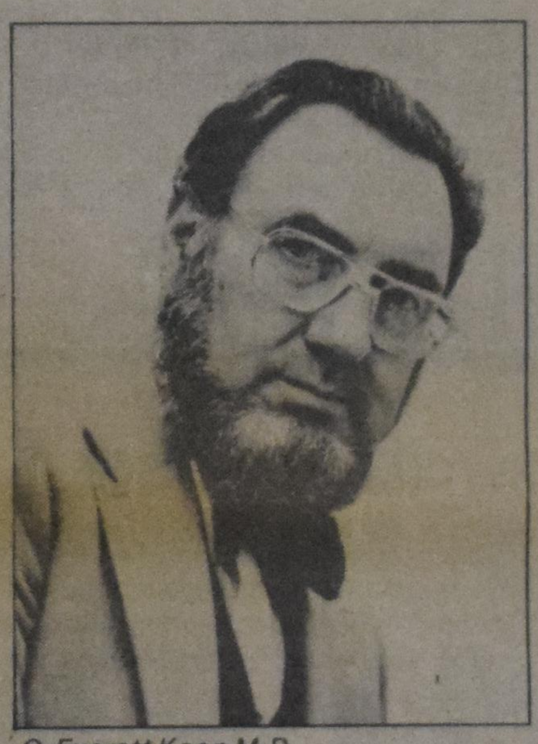
Theory and practice

The Christian Farmers Federation held their annual retreat in Edmonton on April 8. This year they discussed how compatible their research projects were with actual farming practices. Wilma Binnema-VanderSchaaf writes an informative article about the retreat on page 9.



C. Everett Koop M.D.

Let it be said!

Koop gains influence in U.S.

C. EVERETT KOOP, an evangelical pediatric surgeon from Philadelphia, has been named Deputy Assistant Secretary of Health by the Reagan administration. He is expected to become Surgeon General when the age requirements for the post change. Koop, 64, is known among evangelicals for his strong stand against abortion. (He and Francis Schaeffer produced the film series "Whatever Happened to the Human Race?) As surgeon general, Koop would control funding for various health services.

Pastors as counsellors undesirable

"PASTORS should not be counselors," suggests Richard L. Krebs in the December issue of *The Journal of Pastoral Care*. According to Krebs, one of the factors which make pastoral counseling difficult is that people who come to their pastor for counseling are in most cases expecting easy, quick personality changes. He also suggests that "pastors have become so enamored with their ability to counsel that preaching, teaching, visiting, working with committees — these less glamorous tasks — have taken a back seat to exhilarating closed-door sessions . . . Pastors should be pastors, not underpaid, undertrained psychotherapists."

Church takes cover in Lebanese shelling

BEIRUT, Lebanon (EP) — Approximately 100 people slept in the basement of Badaro Street Baptist Church to escape the violent shelling in the eastern Christian section of Beirut, Lebanon. The group gathered in the basement shelter after severe fighting the first weekend in April. April 5 the group began worship as usual but were forced to stop as the increasing noise of machine gun fire and artillery drowned out the voices.

In the Beirut suburb of Ashrafiyeh, a British evangelical school was hit by shells on April 2, just minutes after the children had been taken to the basement shelter. In Christian areas of the country, most schools remained closed and people stayed home as they waited to see if diplomatic efforts to effect a lasting cease-fire were successful.

In Beirut, Syrian troops exchanged rocket and heavy artillery fire with Lebanese army units and militiamen of the right-wing Christian Phalange Party across the line, dividing the Moslem and Christian sectors of the capital. Southern Baptist missionaries in Lebanon, all of who live in the Beirut area, are safe and continuing their work despite the difficulties encountered in travelling between the eastern and western sectors of the city.

VIEWPOINT

by Keith Knight

"Supremacy of God" is a matter of the heart

"Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law:"

With those words inserted into the proposed Constitution, thousands of Christians across the country shouted with delight that they had won out in the controversial bid to have the reference to God inserted in the Constitution. But what kind of victory was it? Did the government truly intend to leave out any reference to God in the Constitution's preamble and, if it did, so what?

That quote above has been inserted into the opening statement or preamble of the Constitution. What does it mean that "Canada is founded upon principles that recognize the supremacy of God and the rule of law?" It simply recognizes God as a supreme being, not as a supreme ruler over the country.

In announcing this amendment to the Constitution, MP David Smith of Toronto said: "Today's amendment reflects the overwhelming consensus of Cabinet and of the Liberal Caucus that reference to the supremacy of God appear in the Constitution."

It is much weaker than a proposal which the Liberal government made last summer with reference to the supremacy of God that was never adopted. Last July, Prime Minister Trudeau had indicated the intention of his government to include in the Constitution a reference to the importance of God *in Canadian society*. That proposal was withdrawn because of the objections of provincial premiers.

Such a statement in the Constitution's preamble would have been much more meaningful. It would have pointed out that God is important to Canada as a nation and as a people. The provincial premiers had apparently found such a statement offensive since not all Canadians are Christians.

The present inclusion in the preamble that "Canada is founded upon principles that recognize the supremacy of God" is, simply put, a political lark. It was inserted because of strong public opinion. One cannot simply turn a nation into a Christian nation by inserting a few vague words about the supremacy of God.

When and if the Constitution clears the legal channels in Canada and Britain, will Canada then be considered a Christian nation? Perhaps in a comparative sense it will. Compared to the Muslim nations of the Middle East. Canada is Christian. Compared to the USSR, Canada is Christian.

But when we as Christians look at the laws of this land — laws pertaining to lotteries, to funding for Christian education, to abortion, to native rights — then we realize that Canada is not a Christian nation.

I do not believe that we are looking for a theocratic nation such as existed, for example, in the times of the Reformation. We do not want to have a Constitution that forces each citizen to obey God and that requires each citizen to attend church twice on Sunday lest he be beheaded. (Such practices would certainly get our devout "oncers" to church but it would most certainly take the joy out of worship.)

A nation cannot legislate belief in God, nor should it be expected to. We should respect the rights of those who believe in another God. We can minister to them, we can evangelize to them, but then we should leave it up to the Holy Spirit.

Our faith is based upon the Word of God. That is totally separate from any government constitution which spells out the laws of the land. We as Christians can apply our principles to those laws.

Even though it is heart-warming to hear legislators in Canada's House of Commons talk about the supremacy of God, I do not expect them to legislate their beliefs so that those within this country who do not share in the Christian faith may also live in the freedom which this country provides.

The USSR preaches one ideology. Christians are quietly persecuted there for their beliefs. Libya and Iran preach the Muslim ideology. Christians are persecuted for their beliefs. Thankfully, Canada is not a nation which enforces a Christian ideology. Other faiths have the freedom to worship their gods. As individuals we have the freedom to worship their gods. As individuals we have the freedom to evangelize in much the same way as Moonies have the freedom to recruit us as their disciples.

Christ calls us to be a Christian witness in this world and in this nation. The Constitution now proclaims that Canada "is founded upon principles that recognize the supremacy of God and the rule of law." Having made that statement, it is our task as citizens to tell our Members of Parliament just what those vague words imply.

A Constitution cannot make this nation Christian, only the people can.

OUR FAITH, OTHER FAITHS

by Rev. Johan D. Tangelder

Protestant church swells in South Korea

Determined and hard-working South Koreans have created an economic miracle in Asia. Economic progress has been impressive. But even more imposing is the unusual spread of Christianity in this ancient oriental country.

The Protestant Church, mainly Presbyterian, yet to celebrate its centennial in 1984, has grown to 11 percent of the nation's population. At least one-fourth of the military personnel are Christians. The 2,000 church buildings in Seoul, most of which are filled to capacity on Sunday, and the daily 5 a.m. prayer meetings are but two signs of the spiritual vitality of Korean Christianity. Representing 14 percent of the nation's population, the influence of Christians extends far beyond their numbers. Many of the Protestants are well-educated and carry political weight.

When a Russian-backed Communist regime was established in North Korea at the end of the Second World War, most Christians fled to the South, rebuilt their churches and became a strong anti-communist force. Many refugees became successful businessmen, government officials, and army officers.

Not all stayed true to their orthodox Presbyterianism. A significant few embraced a liberation theology in the 1960's. This theology led to the public defiance of President Park Chung Hee. Most Korean Christians didn't find liberation theology attractive. They are noted for their conservative outlook in faith and practice. But a unique combination of circumstances brought middle-of-the-road and even conservative Christians into opposition to President Park in the 1970's.

Unlike many of the Christian leaders who came from the North, Park was a southerner from Kyongsang Province. And he was a Buddhist. Furthermore, in his early days in the South Korean army, Park was alleged to have participated in a Communist-instigated mutiny against Syngman Rhee and his northerner-dominated government. The staunchly anti-Communist Christians never fully accepted his repudiation of communism.

Christians also began to seriously question Park's quest for absolute power, especially with the enactment in 1972 of the Yushin Constitution, which made him President for life. Martial law was declared, the old constitution suspended and the National Assembly dissolved.

In 1973 Christians drew up a declaration that expressed their determination to stand on the side of freedom and democracy. In the words of the Theological Declaration of Korean Christians, 1973:

"The present dictatorship in Korea is destroying rule by law and persuasion; it now rules by force and threat alone. Community is being turned into jungle . . . The regime in Korea is destroying freedom of conscience and freedom of religious belief. There is freedom neither of expression nor of silence. There is interference by the regime in Christian churches' worship, prayer, gatherings, content of sermons, and teaching of the Bible....

"The dictatorship in Korea is using systematic deception, manipulation, and indoctrination to control people. The mass media has been turned into the regime's propaganda machine to tell the people half-truths and outright lies, and to control and manipulate information to deceive people...."

"The dictatorship in Korea uses sinister and inhuman and, at the same time, ruthlessly efficient means to destroy political opponents, intellectual critics, and innocent people. The use of the Korean Central Intelligence Agency (KCIA) for this purpose is somewhat similar to the evil ways of the Nazi Gestapo or the KGB of the Stalin era. People are physically and mentally tortured, intimidated and threatened, and sometimes even disappear completely. Such treatments are indeed diabolical acts against humanity."

After Park's assassination in October 1979, there was a period of political upheaval. On February 11, 1981, South Koreans went to the polls to choose a 5,278 member electoral college. They voted more than two-thirds of the seats to the Democratic Justice Party (DJP), of which President Chun Doo Hwan is leader. The turnout of over 78 percent of the electorate and the sweeping victory by the DJP suggest that most South Koreans prefer to go along with Chun rather than risk further upheavals under the weak, disorganized and more liberal opposition.

Chun is well-accepted by the rank and file of the Christian community. His anti-Communist credentials are excellent. He is cultivating the articulate and well-educated Christian elite. Dr. Yonggi Cho, pastor of probably the largest Christian church in the world today, with a membership of 140,000 and growing at a rate of 5,000 new converts each month, was asked about the recent political changes in South Korea.

His reply: "In past years, whenever we had a political upheaval, things actually became better for the Church, and this time with Chun Doo Hwan becoming the President, it is like a boon for the Christian Church. He is a God-fearing man. Whenever he gives a public address, he always ends the message with an admiration of the Lord. Even in his recent inaugural address, he ended it with a blessing to God. His wife, from time to time, attends our Sunday morning services incognito. They have a Christian service in their home once a week. President Chun is a Christ-honouring person. Directly and indirectly he will be a boost to our Christian efforts in Korea. The Korean Church as a whole is now targetting that by the end of this decade there will be 30 million converts. That's about 70 percent of our population becoming born-again Christians!

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LETTERS

Dangers of nuclear power spelled out

Dear Sir:
Recently a correspondent from Kincardine proclaimed the virtues of electricity produced by nuclear power, telling us that it is a good idea to build the world's largest nuclear power plant at Darlington.

We here in Bowmanville are getting enough propaganda from Ontario Hydro, and our provincial taxpayer owned utility company doesn't need any help in proclaiming that what they are doing for us is not insanity.

That Christian brothers are happy with working for Ontario Hydro is fine. We need our people also in that industry, and we trust that when some of them find it necessary to inform our people about the facts of nuclear power, that they place the whole picture before us.

Those of us who read more magazines than only *C.C.* have long ago realized that proponents of nuclear electricity have a funny way of figuring how cheap it is supposed to be, by ignoring some very important facts.

The most worrisome, to my mind, is the casual manner in which we are told nuclear power is cheap, while they forget that future generations will have to pay for our folly. Just the fact that the nuclear power plants now estimated to last for 50 years, will be radioactive for thousands of years afterward; not only useless hunks of concrete, metal and contaminated interiors, but dangerous to their immediate environment with no solution or even an idea what to do with the mess.

Seen in historical perspective, suppose the Romans in the time of Jesus had built a cheap power plant like Darlington, with us today still guarding the plant and its radioactive remains, useless for over 1900 years, and still a danger to mankind. How cheap would their electricity have been?

If one does not care for future generations, well, turn on your nuclear electricity. It's cheap!

An article by Lawrence Solomon, *Globe and Mail*, April 16, 1981, "Ads boosting electricity misleading," says:

"In the U.S. taxpayers are subsidizing nuclear electricity to the tune of $37 billion annually, reducing the actual cost by 50 percent, moreover a study by the Carnegie-Mellon institute estimates that if electricity were properly priced, U.S. consumers would buy 74 percent less electricity."

Would that not be a better Calvinistic solution and responsible management of our resources, without leaving an estate of nuclear waste to future generations? Besides, if half of our industrial business world would conduct its business in the same manner as Ontario Hydro, we would all have been broke a long time ago.

What with a brand new plant in Wesleyville, in mothballs, Hwy. 401 interchange and powerlines, thousands of acres of land together with a new power plant east of Belleville working sometime and then only at 25 percent capacity.

No, we must have great admiration for what Ontario Hydro has done in the past. Its hydro-electric power plants are a marvel of economy, long since paid for, clean and if need be, easily disposable.

Too bad that they have dismantled so many small hydro plants for the sake of bigness, and we are fortunate that the trend is swinging back. Some four small projects are in the planning stage to return to small stream electricity generation. Good to see and hear some moderate stations purring away along the Trent River system, so safe that some are attended by monitor only. No need for protection from and to the public.

And then we don't even talk about spent fuel rods, uranium mine tailings, which already have polluted forever so many rivers and land, nor about the health of the miners and others living near them.

Perhaps we have gone too far along the road of nuclear destruction already, with every new invention, discovery or idea. We again are faced with the basic question and command: What to do with God's creation?

Shall we use it for good or for evil? And when we choose for good, will not that, too, turn into evil for later generations? Who can give an honest assessment?

Dirk Brinkman,
Bowmanville, ON

Proclaim justice with God's Word in our hand

Dear Sir:
The teachings of the Bible do not give support to a Christian utopianism of "peace on earth." When the angels sing glory to God at the birth of Jesus, they do not proclaim a relativized and universalized peace. They speak of peace on earth to man *on whom God's favour rests.*

Our understanding of whether or not our actions "lead to peace on earth" as Gerald Vandezande wrote in his *C.C.* article recently is of fundamental importance for all our Christian endeavours and attitudes — especially as they relate to our organized expressions of Christian witness.

Our Reformed fathers understood this issue clearly. They employed the word antithesis to convey the irreconcilable opposition between the Word of God and the word of man; the opposition between the church and the world. The more faithful we are in the proclamation of God's Word for our lives, the more intolerable the world will become. Our Christian actions will not "lead to genuine peace on earth." They will much sooner lead us to Golgotha. Great is the number of those who have been slain because of the Word of God and the testimony they maintained (Rev. 6:9).

Surely, if our actions "lead to peace on earth," the Apostles would have ushered in an era of peace. Instead, they died the death of martyrdom for their Lord.

M.B. van't Veer writes in My God is Yahweh: "The antithesis (opposition between church and the world) is so central that it is made part of the gospel message. We must never forget that the antithesis is heightened by the church's preaching. Wherever the church preaches in accordance with the Scriptures, hatred and enmity will awaken from its slumber to reveal its long hidden powers." We can ill afford an attitude of benign neglect or indifference towards the institutional church. And what is true of the church is, in this case, also true of Christian organizations.

When we refer to the biblical injunction to "do justice and to proclaim liberty to the captives," we must not lose sight of the covenantal context in which these words are spoken. Isaiah spoke these words to people who were captives to sin and bound with the chains of iniquity. The phrase "liberty to the captives" is that beautiful phrase used in the law of the year of Jubilee. The entire context is one of the people relating to their God in obedience or disobedience. And God comes to His people within the context of covenantal blessing or covenantal wrath. And He continues to do so today. Think only of the book of Revelation where Jesus Christ walks among the seven lampstands (churches).

God has established His covenant. Therefore, in our dealings with the Dene Nation as well as other issues, it must be clear that the pearl of great price is the gospel of Jesus Christ — not the pipeline. Important as that pipeline may be within the context of justice (i.e. the biblical teaching about justice), it recedes into insignificance if placed outside of a covenantal relationship. And it is here that I find the writings of the C.J.L. frustratingly ambiguous.

John Hultink,
St. Catharines, ON

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For a **free** copy of **"Full Membership for Women in the Christian Reformed Church"** or for more information about CW-CRC activities and membership, contact CW-CRC, 1060 Cherrywood Lane NE, Grand Rapids, MI 49505. Phone: (616) 456-1813. Joan D. Flikkema, Chairperson. The CW-CRC welcomes inquiries and tax-deductible contributions.

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Church Page

Pastoral Pondering

Quiet please!

That's the substance of a request that came to consistory at its meeting this past week. The request for silence did not come naked but dressed in thin disguise. Could we ask the organist to begin playing 15 minutes before the service? — that was the request. It soon became apparent that what had motivated this request was the desire of at least some worshippers to be able to prepare for worship in a few minutes of quiet meditation. This seems a fitting and reasonable request in preparation for our communal worship-dialogue with God. But quiet meditation is hampered if not made well-nigh impossible by the animated conversation of other worshippers. The thinking was apparently, that if the organ started playing earlier it would discourage further conversation. Maybe, maybe not. Some might well talk even louder!

What's the answer? Clearly, the purpose of pre-service organ playing (and singing) is not to serve as a cover-up for noise. It is to assist and prepare the worshipper for worship. A friendly greeting to fellow worshippers as you enter is completely proper. Beyond this, while the verbal exercise of the communion of saints is praiseworthy, there is a fitting time and place for everything. But before the services, in preparation for worship, please be considerate. Therefore, quiet please!

Rev. G.H. Pols,
West End Chr. Ref. Church, Edmonton, AB

Abortion: Life without absolutes

An awful fate threatens the members of our Canadian society if they regard God as meaningless for most of human life. Take the subject abortion. Protesting the anti-abortion stand of the Dutch government a few years ago, I saw hundreds of people marching through The Hague — carrying a banner with the inscription: "Man is boss in his own belly." This statement reminds us of Romans 16: 18 where the apostle, summing up all the falsehoods to which he has referred to in his letter, tells us that "such persons do not serve our Lord Christ, but their own belly." That is at the heart of disobedience and unbelief: man serves the creature more than the Creator. Godlessness leads to self-righteousness and love for self. And that fact is impressed upon us in our secular society. There are no absolute standards for man today.

There are also countless leaders in the church who proclaim the message that a genuine religion should leave the individual free to make his decision in the light of where his faith leads him in the specific encounters of life. If that means that you decide to have a divorce, so be it. If you decide to have an abortion, you may feel perfectly justified to do so. That is the poison of subjectivism, of which we hear so much today.

The Bible, we are told, can no longer be our only infallible rule for faith and life. It must always first pass through the prism of man's imperfect life before it can be understood and taken seriously. In other words, the ethics of David and Jeremiah are no longer binding upon us.

Psalm 139:13 and 14 says that "you (God) created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made." The Lord answers in these words: "Before I formed you in the womb I knew you, before you were born I set you apart" (Jer. 1:5).

On the basis of these and other passages of scripture — think of the image of God in man (Gen. 1:26, 27; Eph. 4:24; Col. 3:10). There is only one conclusion: abortion is a violation of the sixth commandment. A very rare exception would be if a mother's life would be at stake. But apart from certain special circumstances abortion is murder. If this is branded as biblical fanaticism it surely is a very blessed thing.

Where are we to stand? To what may we cleave? Surely a return to the Bible and the Lord's commandments is the greatest need of our day. When we set up standards which God does not authorize we will become indifferent to the law of God. In the midst of all the confusion of our day let us be prophets and witnesses to the truth.

Rev. J.S. Hielema,
Maranatha Chr. Ref. Church, Calgary, AB

Press Parade

They asked in his name

Esteemed and beloved brethren in Christ:

From your brothers in Jesus Christ of the Peruvian Evangelical Church "Emmanuel" in Tambo, a suburb of Huancyo, Peru to the saints and faithful in Jesus Christ, who are in Ottawa, Canada, greetings.

We are a small congregation of God, formed about four years ago. Ed and Annetta Norman attend our church. Thanks to them we can write this letter. When we started we used to meet from house to house. Later we rented a small hall where we met to worship God, but now we have bought some land to build a temple, seeing that the number of brethren is growing. Here we want very much to thank God and you because your help arrived at the precise moment that we needed to pay our debts. Beloved brethren, upon receiving your generous aid, we experienced the faithfulness of the Word of God when it says, "All that you ask in my name, I will do it" (John 14:13-14).

All of us here are praying for you that God will continue to bless you. We now will keep working to erect the church building. Even though a great distance now separates us and there are perhaps, language and cultural differences, a great love unites us with you in our Lord Jesus Christ. We feel like an integral part of the Lord's work in this part of the world.

Attached to this letter you will find our receipt No. 0369 for US $459.29, which sum has come to us through our good brother Ed Norman to whom we entrust sending you our most hearty greetings and rich showers of blessing.

Yours in the vineyard of the Lord. For the consistory of the Emmanuel Church of Peru. Hugo Rojas Mestre, Pres. Eloy Napaico Chavez, Secr. Manuel Reynaga Alfaro, Tr.

Calvin Chr. Ref. Church,
Ottawa, ON

Getting evangelism on the road

Last Monday the Council for Evangelism of the three Chr. Ref. Churches in Sarnia met at the home of Dick and Aty Meeder. Here are a few points of interest we would like to share with the congregation.

Preparations will be made soon to open the wayside chapel. Pastor Luke has consented to the request to prepare a taped message for the chapel. It was also decided to offer to the wayside guests Bible studies prepared by the Canadian Home Bible League. Cards containing our pastors' names and telephone numbers will be provided for those who desire further spiritual guidance.

Mr. L. Kaldeway joined us to report on his work regarding the motel ministry. During the past three years some 2,000 Bibles have been placed in various motels. Some 200 persons have made some kind of response to this ministry. Some of them have been (or are still) enrolled in the Bible study course. The committee expressed its thanks to Mr. Kaldeway for his very faithful services.

The Council seeks endorsement from the three consistories to organize an evangelistic service for Pentecost 1982. If consistories approve, further work has to be done in getting a speaker and in arranging many other items. We covet the prayers of the congregations.

Council also recommends to the consistories that beginning in September of this year the three churches engage (once again) in the CET (Congregational Evangelism Training) program. Details will need to be worked out at our next meeting.

We propose to the consistories a budget of about $2,000 which averages out to about $5.00 per family. The Council is much in need of the prayerful as well as the active support of our consistories and congregations.

Sarnia, (ON) Chr. Ref. Church

Keep us in mind

Dear brothers and sisters in Christ, greetings from Costa Rica. The name means rich coast. The country is blessed with lush tropical rain forests, beautiful mountains and volcanoes. The physical presence of the mountains reminds us of Ps. 121: "I lift my eyes to the hills, where does my help come from?"

Since we arrived here we have encountered many hills, not just physical hills but various spiritual hills as well. We arrived in warm San Jose in the afternoon of January 2nd, after making it through the snow squalls of Ontario earlier that morning and saying goodbye to the family. We travelled with the Mulders from the Drayton Chr. Ref. Church who will soon be serving with CRCWM in Honduras. Later, two CRWRC personnel, the DeVoogd's from Chatham and the Boldennow's from Lansing, IL travelled with us from Miami to San Jose.

Our first hill was our arrival. We had no official word whether our big brother would meet us or if we would have a place to stay upon our arrival. In both cases our fears were affirmed. Our big brother was not there and the family with whom we were supposed to stay had a change of mind. But the Lord turned all the events to the good. The big brother of the Mulder's adopted us and we stayed with the Mulder's in their apartment for a week until we found our present home.

Another hill was our place of worship. There is no Chr. Ref. Church, not even a Presbyterian Church in Costa Rica, except for a Korean Presbyterian Church. How does one practice being Reformed in an extreme Catholic or transitional, evangelical-charismatic Christian community? The family that we live with are evangelical Christians, belonging to an interdenominational group and we presently worship with them.

School is not a large hill because the system and the teachers are excellent and very helpful. Our personal struggle with Spanish is more or less a mountain, but conquerable. The school, family, and dictionary are all helpful and we look forward to communicating the gospel in Spanish.

The Lord is our help. What a beautiful experience. Over the breath-taking hills and through the valleys, he is always there. We pray that you as Christians and the church are also experiencing the presence of Christ in your spiritual journey to that heavenly Jerusalem. Please remember the following requests in your prayers: our effective language study, good communication with our family. Pray that our life may be uplifted spiritually. Pray with us for the spiritual nourishment of a relative of our family here who committed his life to Christ, (Miguel), and whose brother Luis is seeking the truth. Also pray that our relationship to the Lord may remain faithful.

Yours in Christ, Rev. Neal & Sandy Hegeman, Costa Rica.

Second Chr. Ref. Church,
Sarnia, ON

Visit with care

There are some things better not said when you visit the sick. Do not tell a sick person that you know how they feel. Even if you had exactly the same illness or operation. The sick person has enough trouble without hearing what you went through. Don't tell a sick person about other greater misery you know of that happened to somebody else. The sick person feels his/her problem is already big enough. Don't try to do the doctor's job. That is, don't try to figure out their problem or to diagnose the symptoms or suggest solutions.

But do be a friend, that is, do visit. Do listen, show interest in what the sick person is interested in. Do share a little good news. Do go home on time. So you can be a blessing!

Maranatha Chr. Ref. Church,
Belleville, ON

Church News

Christian Reformed

Accepted

—to Waterdown, ON, Rev. John Postuma of Welland, ON.

—to Smithville, ON, Rev. Jelle Nutma of Thunder Bay (First), ON.

Declined

—to St. Thomas, ON, Rev. Jake Kuipers of Bloomfield, ON.

—to Regina (First), SK, Rev. Jake Kuipers of Bloomfield, ON.

Canadian Reformed

Declined

—to Surrey, B.C., Rev. J. Visscher of Cloverdale, BC.

New church

The Canadian Reformed Church of Edmonton, AB, has divided into two congregations, Northeast and Southwest. Rev. S. DeBruin is minister of the Southwest church.

Free Reformed

Synod in Hamilton

The Free Reformed Church of North America will hold its synod on June 11 and 12 in the Free Reformed Church of Hamilton, ON at 9:30 a.m.

Redeemer College is for community service

by Henry R. DeBolster
Redeemer College President

To earn the respect and continued support of the broad Reformed Christian community, Redeemer College will have to be of real service to its supporting community. That is the premise on which the Board of Governors of the College proceeds.

At its first annual meeting to be held on May 30, the membership will be electing a new Board of Governors for the Ontario college. It is significant to note that various segments of the community are represented in the nominations. There are farmers, businessmen, employees, housewives, pastors and educators. In addition, the educational and church institutions have received real input in shaping Redeemer College by their right to nominate, while at the same time, the concept of membership election has been retained.

In discussions with officials of the College it has been stated that Redeemer does not want to be an "ivory tower" of some "elite" who are going to decide the needs of the community, but rather that it wants to be truly representative of that community. Redeemer College is aware that it must give leadership through educational service to its supporting community.

Questions have been asked as to why another College is needed, especially in these more difficult economic times. The answers which Redeemer College gives to that question are as follows:

- We must train teachers for our Christian schools on the basis of Canadian requirements.
- Students studying for technical professions or trades will also become active servants in our communities and will require advanced courses to be able to deal with ethical questions in their fields of speciality, or to be able to be responsible servants within the Christian communities during increasingly complex times.
- It is difficult for colleges outside Canada to help students relate to Canadian cultural, political and social problems.
- It is becoming increasingly costly to have students attend our Christian colleges in the U.S., especially since our students are not allowed to have jobs there.
- A college does more than educate students who enroll on a full-time basis. A college must also serve the Christian community by doing research on and speaking out on current issues. What, for instance, could a Christian college contribute to our understanding of the Canadian political structure when it relates to issues of multiculturalism, the constitution, taxation and other complex issues?
- The Christian college must be a witness in the area of higher education in Canada and it can do that most successfully by attracting other evangelical students to take its courses. If the Reformed Christian community in Canada wants to change or affect the Canadian social structures in any way, it will have to be accomplished by interacting with and influencing the future leaders of our country while they are in their formative years.

A seminar in economics

A seminar dealing with the economic issues of the day as seen from a Christian perspective will be held at the Institute for Christian Studies, 229 College Street, Toronto, on June 5 and 6. This event is co-sponsored by the ICS and Calvin College, Grand Rapids, Michigan.

The topics of discussion are varied: "A Christian critique of economic theory," "Labour in enterprises and the role of labour unions," "Role of the Government," "Role of churches and voluntary organizations," "Families as production and investment units," and "Decision-making relative to products." A special evening session is planned for Friday, June 5 at which the topic for discussion will be "A scriptural basis for general economic norms and principles."

The seminary is intended to acquaint the supporting constituency with the work being done by Calvin College and to invite their comments on the research done specifically in the field of economics this year. It is open to any and everyone, although those with some experience or familiarity with the issues may be especially interested in attending.

The speakers for this event are members of the 1980-81 team of scholars who make up the Calvin Center for Christian Scholarship at Calvin College. This is a project whereby a team of scholars, for the period of one year, study in depth current fields of investigation and seek to provide a Christian alternative and critique of each field. Previous topics of research and publication include stewardship and natural resources, Christian education and public justice, and faith and reason. The team of scholars this year hopes to produce a textbook for teachers seeking a Christian approach in teaching economics courses.

Each seminar presentation will be followed by a prepared response and general discussion. A registration fee of $10 admits persons to the entire seminar.

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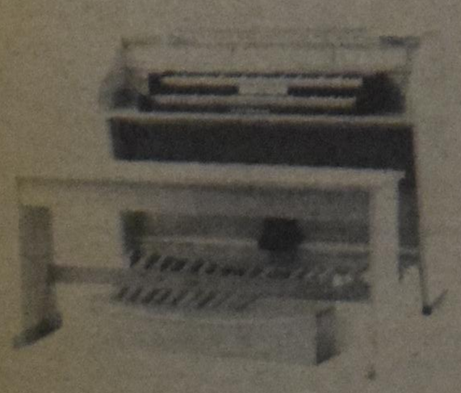

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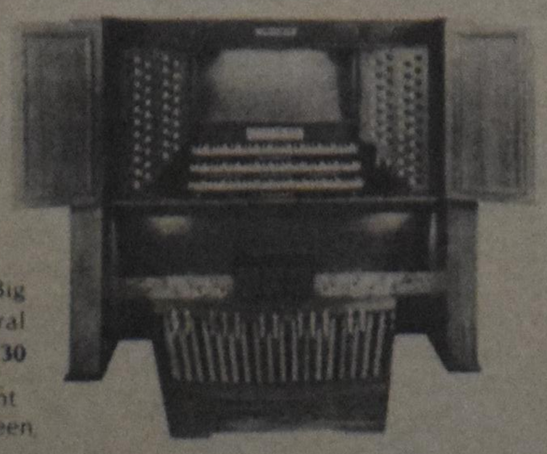

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CJL is holding a national membership campaign during the month of May. Our goal is to sign up 1,000 new supporters. We need your participation in CJL's efforts to promote responses and responsible politics.

Ask a CJL member for an introductory brochure and clip the coupon.

Or write:
"Co-Workers for Justice:"
Committee for Justice and Liberty,
229 College St., Toronto, ON
M5T 1R4.

Between Us

by Phyllis Kroeker
C.C. correspondent

On Patmos— The road to Meloi at night is a lark compared to the well-lit corridors in office buildings I have known.

I would rather come upon a scorpion sunning itself on the donkey trail, than a secretary jealous of her young upstart female boss. I'd rather confront a viper than a loved one who tries to harm me. I would rather be harmed by a stranger than by a loved one. In all cases, one defends one's life.

The first night-walk to my new home in Meloi, Patmos, proved me a citified baby.

I had spent the evening in Scala, listening to Canadian Don's horror stories about scorpions and vipers on the island. He insisted they curl up to sleep in their little holes at night, small comfort to the over-imaginative traveller.

Henrik had spoken about "The Group" on Patmos who claim to commune with spirits inhabiting the hills. His eyes glowed with a poet's appreciation of a good image, and we rubbed our arms with a sudden chill as he spoke.

Everyone cheered me zestily as I secured my pack to my back and wound the strap of my flashlight around my wrist.

"It's nothing," Henrik laughed, "Just a twenty-minute walk over the hill. Don't use your flashlight. Keep it off and enjoy the stars.

The last time I walked in darkness unaided by electricity, I was ten years old. Those days, I would walk the half-mile from Uncle Peter's farm in Manitoba to Grandpa's farm, where my parents waited to take me home. Sometimes a coyote would cry, far off across the fields, sending a chill of fear up my spine. I would quicken my steps, afraid to run. Surely, if I ran, the creature would see me, smell me, panicked and lost in the moonlight. It would come after me, a murderous shadow snapping at my heels.

Crossing the hill to Meloi, and grown up now, I pushed back fearful thoughts. From time to time, weakening, I flashed the lantern along the road behind me: nothing there. I made myself look at the stars, but after a glance, my eyes turned anxiously back to the pool of light at my feet.

"I am a lamp unto your feet, and the light unto your path." the Bible verse, memorized in childhood, floated into my mind. When I am afraid, seemingly forgotten childhood comforts return, crystal clear.

In Canada I might have feared bears. Not on Patmos. Old bear stories marched into my mind, and I turned the light to the hills, just in case. Boulders hunkered down the hill, leaning towards me in attitudes sculpted by aeons of sea winds. I wished I hadn't looked.

I hated the walk. I wished I weren't there at all. I wished for a bureaucrat to step confidently into my path, and say, "Just do as you're told, and the world is yours." I would promise anything in the flood of gratefulness, vowing, "From now on I'll staple your papers on the diagonal, the way you prefer it." He would be pleased, and walk me home.

I crested the hill and saw Meloi deep in sleep below.

The wind tugged at my clothes and whistled around the corners of an unseen goat shed. I heard the goat bell tinkling somewhere, and took heart, until I remembered Don's true story about a ghost donkey on nearby Rhodes Island.

The road got very bad and rutty after I turned onto the trail to Loola's farm and my home. As I passed a deserted house nestled among the wild growth of trees, I thought of spirits. "The Group" believed in them. I didn't. (Did I?)

When I asked Georgio about the empty house, his face became secretive and looked surprised. His answer was a swift murmur: "It's not for rent."

Something terrible had happened there. I could feel it. I wanted to run! I gripped my flashlight, spun about and held it to the house like a weapon. A naked fig tree reached purposefully across the stone fence. If I ran, surely some awful truth would stream along after me, wrapping ghastly cold arms around me, and Sardo, the devil himself, would leer into my face, "Aha. I've got you now!"

"I always knew you existed, Sardo," I would cry. "I saw you in Toronto, behind the eyes of loved ones. I saw you in Paris, mumbling at my shoulder invitations to the cinema. It was you who frightened me in Belgrade, offering marriage and trying to make me miss the train. You watched for me at the door of a cheap hotel in Athens, jangling coins in your pocket."

A faint light glimmered. It was candle-light seeping through Loola's closed shutters. I was home.

Tomorrow, I would do it again. During the day, I would memorize the contours of the road, beginning to teach my feet the way home.

One night, I would use starshine to light my way.

PASTORAL COUNSELING

Our changing families

By Rev. Ralph Heynen

Life has changed more in the last thirty or forty years than it has possibly over the last thousand years. The dawning of the machine age ushered in great changes in productivity, both in farm and industry. Our means of transportation, our methods of communication, our scientific achievements have left an imprint upon the whole social structure.

In a world of change there have also been radical changes in family living. The modern family home is quite different from what it was half a century ago, or possibly even twenty-five years ago. This sense of change is reflected in statements made by older people who speak with a certain nostalgia about "the good old days" or "old-fashioned cooking" or the "old fashioned gospel."

I'm never quite sure just what this all means but I know while some feel at home in this new environment, others cannot easily accept the social changes and they would like to go back to some of the things they had in former days, some of the values by which they lived then. They're not ready to go back to the homes of one hundred years ago, but they want to recover some of the values that were present at that time.

There is much in the past that ought to be preserved and recaptured. But the past ways of thinking and modes of living do not fill the needs of the present. If our Christian families are to survive we have to adapt to the social changes that there are in the world and to the changes we find in the community and in the church. At the same time we must preserve the solid scriptural basis on which we are built.

There are changes that affect our family living. When you look at the family of today, it is quite a different structure than it was some years ago. A grandmother visited her daughter and grandchildren and stayed for about a week. At that time she said: "I don't know what's happening! They bring up children so differently today! I think I would rather go back to my own home where I'm not so close to it." Things do change! Are they always changing for the better? Every pastor is confronted with marital problems within the families of his parish. In my work, of course, I've dealt with many problem families during the years that I was working at Pine Rest. One pastor who has a church of about 165 families said that he could figure that about 10 percent of the families within the church need counseling, instruction or some kind of group therapy in order to keep going. That's a high percentage.

We don't know exactly what goes on in every home within our churches. But we know that our pastors must spend many hours in an effort to help people solve their marital problems. In spite of this there are a growing number of people who choose the route of divorce. Marriage forms require that partners pledge "till death do us part." But a good many people don't take this seriously: the modern marriage says that you make an effort, you try to keep things going, but the route of divorce is always open or at least you can get a separation. There is no loyalty — one to the other. They do not try to fulfill the vows they have made. If you remind them of their marriage vows they may say: "Well, maybe that was true in the old days, but it isn't true any more."

People don't think in terms of permanence of marriage, and as a result they do not think how good and how satisfying their marriage really can be. The trend is towards a divorce that is easier (although it is still painful) and it has lost much of its stigma. People will get married and divorced two or three times.

I've met people who said: "We plan to get a nice,clean divorce; no fighting, we will continue to be friends." But in all these years I've never seen a divorce like that. There is no such thing as a nice, clean divorce. But divorce is an accepted thing. Our government leaders are divorced and remarried. Even the U.S. president. You also see this with people in the entertainment world. It's very common to have been married and divorced three or four times. I know of one who has been married eight times.

It also happens to ministers and school teachers. It happens in your own community and in your church. It has reached a point where divorce has very little stigma anymore. As a result the family has become a rather loosely-knit structure. The close ties that bound couples together in previous generations have been lost. Wives are no longer dependent upon their husbands because they can go out and earn a living. Trying to keep married couples together has given a good many ministers headaches and ulcers. Some couples seem determined to end their marriage and no amount of persuasion or effort seems to make any difference. They plan to get divorced.

In Grand Rapids there was a judge who always asked: Have you had counseling? Couples went to the judge with the idea of getting divorced and he said they had to have counseling. The idea was, of course, to make sure everything had been done in order to prevent the divorce. But that often seems to be a fruitless effort. When people have their minds bent on getting a divorce or a separation, nothing seems to change their minds. That is more true today than in the early days of my ministry, almost fifty years ago.

In a family I knew rather well, there were two boys and there was quite a bit of rivalry between them. One evening the father picked up one of them and the little boy gave him a warm embrace and said: "I love you, daddy!" But while the father was embracing him, the little boy was sticking out his tongue at his brother! There are grownups who do the same thing. They pray to God: "Our Father who art in heaven . . ." But their hearts breathe hostility against some of the Father's children. I wonder if that isn't the real problem in the home today. We've lost our vertical dimension. We think only on a horizontal basis — two people living together. We also need the vertical dimension — two people living together in the presence of God! That will make a marriage strong and healthy.

Thought for the week:

A well-balanced personality develops a sense of kindness. This is the spirit that seeks to help others. It's not a matter of doing for others what they ought to be doing for themselves. But it's a matter of seeing how well we can help them so that ultimately they can help themselves. It means that we give our very best.

The Adventures of the Jolly Baker

by W.G. Vandehulst

193. Now the King understood Baker Bumble's haste. He shook his head, but there was a smile in his eyes. "You're a strange fellow," he said. "How can you protect that rogue? How can you feel sorry for that evil trickster? But . . . it's your choice. You're *sure* that's what you want?"

"Yes, your Majesty," Bumble said hurriedly, while his wife nodded and nodded!

"All right. I'll keep my word. Fair is fair. Bailiffs, give the clippers to Baker Bumble."

They handed the silver tools to the baker. And Bumble tucked them away in his pockets.

194. The King said, "And you, you scoundrel, you didn't deserve such pity after what you did to these good people!"

The phony baker didn't dare look up. He just nodded his head a little.

"Now clear out of my kingdom. I'll give you one day. If you're still in this country tomorrow, I'll do more than notch your ears. Away with you!"

The bailiffs untied his hands and stepped aside. He was free. For a moment he stood dazed. Then he darted forward and grabbed Baker Bumble's hand. "Thank you! Thank you!" he croaked.

"You're welcome, you're welcome," said Bumble. "But you better get going. And don't forget your bottles and jars of medicine."

"No thanks. No more miracle doctor for me. I'll find an honest job." Then he hurried out of the hall.

195. Finally Baker Bumble and his wife had a little peace and quiet. Baker Bumble was back at his old job. After all the horrors and hardships of the journey, the trials and troubles of being a doctor, Bumble was overjoyed to be able to bake raisin buns again. The most satisfying job in the world.

He worked in the splendid palace kitchen, wearing his triple-crowned chef's hat. He now had a title: Supreme Royal Chef. And everyone that met him, greeted him with respect.

Actually he would much sooner have been baking his buns at home in his own little bakeshop wearing his own apron and slippers. Then he could sneak off to listen to the birds every so often or lean over the lower door to chat with passersby. But he couldn't complain, everyone was very friendly to him in the castle.

196. Mrs. Bumble was happy too. She lived in a beautiful house near the kitchen and she could mop and scrub and polish and press to her heart's content. And she was so proud of her husband in his triple-crowned hat.

One thing was a trial to her. She had to wear a jacket with the King of the North's crooked coat-of-arms embroidered on the front. She tried to forget about it, but she just couldn't. It drove her frantic. She tried walking crooked herself so that the coat-of-arms was straight. But that didn't help much.

Nevertheless, after all the dirt and wrinkles of the journey, she was happy. And she had become close friends with Mrs. Featherduster.

197. One sunny morning late in the fall Baker Bumble again hitched the donkey to the two-wheeled cart. Mr. and Mrs. Bumble were going out for a ride with Mrs. Featherduster.

She had a son, a small farmer, who lived far outside the city along the river. Once, when Mrs. Featherduster had said, "What am I going to do with all that money?" Baker Bumble had said, "Save a little for yourself and give the rest to your son. Let him buy a few more cows. Then he won't have to struggle so hard to make a living. If you want, I'll drive you there in our donkey cart."

198. It turned out to be a happy day for everyone. As they neared the little farm, Mrs. Featherduster spotted her grandchildren playing along the road. Bumble stopped and the children were hoisted into the donkey cart. One rode on Mrs. Bumble's lap and the other on her grandmother's.

The children were more delighted with the golden raisin buns that Baker Bumble had taken along than with the gold ducats that their grandmother gave to their father. Bumble entertained the farmer with the story of the exploding raisin bun which had ended so well for the Bumbles as well as for Mrs. Featherduster.

Later that day as the three travelers headed homeward, their beautiful day took an abrupt turn. At a bend in the road the old cartwheel struck a jutting tree root. Crack! The wheel splintered, the cart tipped and the three passengers tumbled over on top of one another.

199. What should they do? They couldn't fix the wheel. And it was still a long way to the city. Old Mrs. Featherduster couldn't walk very far.

"I have an idea," said Baker Bumble. "Mrs. Featherduster can ride on the donkey while we walk alongside. My wife and I have strong legs. You should have seen Prunella run after I pulled Rowdy Roy's tooth. She leaped right over a bunch of pigs and—"

"Hush, you stumblebumble," grumbled Mrs. Bumble, as she helped the old woman mount the donkey.

"Giddyap, boy!" commanded Bumble, pulling the donkey by the bridle. They left the cart on the road.

200. As they dropped Mrs. Featherduster off at her cottage, they heard laughter and shouting coming from the city square. When Mr. and Mrs. Bumble went to investigate, they saw a noisy crowd gathered at the corner of one street. People were laughing and hooting and hollering. Sticking out above their heads was a hat with a long plume. The man with the plumed hat was standing on something at the corner of the street. He was waving his hand trying to get the people to listen to what he was saying.

"It must be a traveling minstrel telling jokes," said Bumble. "Let's go see!"

"Me? Go into that mob? Not me! I'll get all wrinkled and creased!"

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Noted photographer brings creation to life

The Canadian Home Bible League presented a special tour of the award-winning work of professional photographer Don Van Polen. The multi-media slide-tape presentation came to Alberta in April and was shown at a variety of churches here.

Don uses a 30 by 10 foot screen, four projectors, and full stereophonic sound. The message accompanying the superb photography is done by narration and by music. The message is essentially that God reveals Himself to us in His Word and also His Creation. Don illustrated the creational beauty by focussing on some of the different aspects of the creational handiworks of God. Slides depicted the awesome beauty and diversity of colour, lines, texture and form of the li[illegible] trees, grasses, mountains and hills, water and the seasons. Fall colours, snow-capped mountains, filtered light, streams and rivers; all these captured some of the splendour.

Don used Scripture passages to show how these aspects were rich with symbolic meaning in God's Word. The richness of God's Word was compared to the richness of His Creation. At this point a connection was briefly made to the work of the Canadian Home Bible League.

The presentation was an opportunity to enjoy the resplendent and captivating beauty of creation through the eyes of a thorough and meticulous photographer who was able to furnish the appropriate narrative as well.

Don has prepared a similar type of production on the U.S. bicentennial celebrations, and is presently working on a Canadian production featuring photographs from Canada. Don was accompanied by his wife, Fran, who also assisted in production. They live in Mt. Vernon, Washington.

MAY 30 MEMBERSHIP MEETING, H.D.C.H.

Redeemer College needs You

REV. HENRY R. DE BOLSTER, President designate of Redeemer College, invites you to join him in giving direction to Redeemer College for the first few years.

Become a member today. Give your input to, or vote on such issues as the following at the May 30th membership meeting at Hamilton District Christian High School, 9:30 a.m. registration.

- **LOCATION**
  The Board recommends that the Hamilton/Burlington area be selected.
- **OPENING DATE**
  The Board proposes that the College open September 1982 on a full time basis.
- **PROGRAM**
  The Academic Council and the Board recommend that a grade 13 equivalent program be given during the first year, and that first year university be added the second year.
- **DEVELOPMENT**
  Give your input on further development for Redeemer College. Should the College give evening courses in your community? What programs or services do you think are important? How can the College be a most effective servant in developing leaders for church, school and society in this last part of the twentieth century?

Name _____

Address _____

_____

_____ Code _____

Telephone _____

_____

Signature

☐ Please enroll me as a member of Redeemer College. I am in agreement with the Statement of Basis and Principles. Enclosed is my $25.00 membership fee.

☐ Please send me your Statement of Basis and Principles.

☐ I or my children are considering Redeemer College for full or part time studies. Please send me information on courses as soon as it is available.

MAIL TO: Redeemer Reformed Christian College
Box 2340, St. Catharines, Ontario L2M 7M7

City strike puts church out on street

The strike is over! That was cause for praise and thanksgiving for the small congregation at Christ Community Church, a new Christian Reformed Home Missions ministry in Nanaimo, British Columbia.

A month-long strike by municipal workers in the city of Nanaimo had forced the young congregation to find another place for worship. Since their first worship services on January 11, 1981, Christ Community Church had been renting the city-owned Beban Park Auditorium for worship services, church school classes and Sunday evening Bible studies. However, the strike closed the auditorium and the congregation had to carry on elsewhere.

The congregation utilized the conference rooms at a local motel until the strike was settled. According to Pastor Allen Likkel, this arrangement worked well, but "for a time we could not have our church school classes."

The growing congregation is now happy to be back in the delightful surroundings at Beban Park Auditorium. This auditorium is located in a large recreational-cultural complex centrally located and is well-known in Nanaimo. Currently 10 families are counted as member families, with another 6 to 8 families attending each week. Some 50 to 60 people attend services each Sunday.

Christian Farmers Federation compares research and field

The Christian Farmers Federation of Western Canada displayed a new maturity at their annual retreat. The retreat was held in Edmonton on April 8 and 9. The choice of topic illustrated sensitivity to the need for self-critique and another look at direction. It defied any complacency that there may have been. The manner in which the topic was handled by leaders and participants alike went beyond superficial expectations.

The temptation to intellectualize, theorize, idealize and generalize was constantly challenged and resisted. Research projects were subjected to a practicality test; so were the ideals of what it means to be a farmer; and farming practices had to be seen in the light of market realities. Furthermore the farmer was seen as an individual hopefully struggling to achieve more than his or her own bread.

In the light of what CFF has been saying for years now — in the framework of stewardship and a global view of food production and distribution — the discussions were far from mere rhetoric; this retreat was the scene of some real life contentions and sincere struggles. The willingness to deal with the nitty-gritty definitely won out.

The topic of the retreat was: "Pondering the future — Building of the Past." President Lambert Tuininga reflected on the past development of CFF; successes, failures, strengths, weaknesses, and what this meant for the future direction of the organization. The discussion following this talk brought out many specific concerns and examples offered by the farmers present. One concern, which was subsequently dealt with later, was the lack of connection between the work of the staff, particularly in research, and the day to day work of the farmer. Furthermore, member involvement in local or provincial issues, especially those of a political nature, is scarce and sporadic.

Three workshops followed Mr. Tuininga's talk. Dr. Harry Cook, Professor of Biology at the King's College, led a workshop on CFF research. A workshop dealing with member involvement called "CFF and me" was led by CFF vice-president John VanderMeulen. A third workshop, "Farmers Organization, Public Interest Group or Both? A Question of Emphasis" questioned whether these need be mutually exclusive. This workshop was led by member farmer Dick De Klerk, who is experimenting with alternate farming methods on his own farm operation.

How can we make decisions in a communal way? Why have stewardship and economics so often been pitted against one another?

The discussion on priority research was a valuable process. Farmers, who said that in some cases the issue (e.g. land use) was too far removed from their own barnyard situation, also expresses awareness of the connection. They felt that the connection needs to work both ways. The application of CFF principles for actual farming practices was another difficult and contentious area. (Mr. Tuininga used the "bigger is better ideal" as an example.)

Loving and accepting attitudes must prevail and communal decisions and discussions are admirable but must not impose or ostracize. This sentiment was expressed repeatedly in various forms. Sometimes the nitty gritty comes down to mere human relationships and expectations.

Research methods

The method by which research issues are prioritized ought to have some relationship to what the farmer is doing. But that must not be the only criteria. Dr. Cook said that we need to set priorities within the bounds of "land and soil," first of all. Energy use is another important area which puts CFF into contact with other organizations and which allows for the opportunity to gain some expertise on energy use on the farm. Dr. Cook warned against the single issue approach. Member involvement could be very useful in alerting staff members to local issues and in gathering or producing data.

Wherever definitive research has been accomplished, it has often born little practical fruit, was Dick De Klerk's contention. In his workshop some of the practical questions were explored. Misgivings and scepticism were expressed in an open environment. On-farm research emerged as one possible solution to give farmers an incentive to try, for example, using less herbicides, without the risk of losing a lot of money or of being ridiculed. Some theoretic research could become more meaningful, particularly for the sceptic.

The retreat was for member farmers struggling with the economics of providing food as well as running a business and making a living. Neither of these objectives can be isolated from the total picture. The realities of farming in North America cannot be ignored, yet neither do we wish to accept the North American values without question.

It is hardly fair for the consumer to demand that farmers must consistently be proper stewards, while the rest of society "makes a killing." It comes down to a question of discernment, obedience and faithfulness on the part of *all of us*. Sometimes it seems as though the farmer carries a prophetic role. In that case, more power to him or her!

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AN ESSAY

Gereformeerde Kerk and the nature of scriptural authority

The Gereformeerde Kerken in Nederland recently published the report of the Synodical Committee on Church and Theology which deals with the nature of scriptural authority. It is not *an official church stand but simply a report for local church study. The report presents a "new theology" which is no longer Reformed in character. Martin D. Geleynse looks at the report in this informative essay.*

by Martin D. Geleynse

Rev. Geleynse is minister of First Christian Reformed Church in Montreal, PQ.

"I am not fond of the word 'inerrancy.' It is negative in form, and I like to sound positive. It is often thought to imply that one sees believing in the Bible, especially its details, as mattering more than the faith in Christ, the Saviour, and that is not my view. It is taken by many as enshrining the claim that one can prove Scripture as true against all comers and resolve all apparent discrepancies of detail at the drop of a hat, and I know that is more than I can do.

But the word is one I need . . . I hear folks declare Scripture inspired . . . and in the next breath say that it misleads us from time to time. They call it infallible and authoritative, meaning only that in experience its impact on us, and the commitments to which it urges us, will keep us in God's way, not that all it tells us is true. This is not enough for me. I want to safeguard the full, historic, evangelical and radical meaning of these three words. I want to set myself apart from those who make 'weasel-words' out of them, and to make clear my intention, as a disciple of Jesus Christ, to take all that Scripture, rightly interpreted, proves to be affirming as instruction to me from my God. So I assert biblical inerrancy, after all . . . ."

—Dr. J.I. Packer in the Preface to "Does inerrancy matter" by James Montgomery Boice, ICBI Foundation Series 1.

In February, 1981 the Synodical Information Service of the Gereformeerde Kerken in Nederland published a special issue of its regular publication "Kerk Informatie" to facilitate the official publication of the Report of the Synodical Committee on Church and Theology, which deals with the nature of scriptural authority. This issue was published (in Dutch) in paperback form under the title "God met ons . . . over de aard - van het Schriftgezag . . . ," and runs 127 pages.

In view of a number of publications and official statements coming from the Gereformeerde Kerken during the last decade, this report is of great importance. Many of us have direct and living contact with The Netherlands, and especially those of us who come from the Gereformeerde Kerken, have closely watched developments that took place in these churches. Many of us will read with eagerness a report in which an effort is made to spell out the beliefs that are presently held by our brothers and sisters back home across the Atlantic.

◄ A word of caution

Anyone who reads the report must heed the warning of the committee that this is not an official doctrinal statement on behalf of the Gereformeerde Kerken in Nederland concerning the authority of scripture. It is a study report, which now must be discussed by churches and believers.

To be sure, the General Synod unanimously decided to release this report for publication and discussion, but this does not make it a doctrinal statement on behalf of the General Synod. And if we want to do justice to the report, we may not overlook the warning raised.

Not only have the churches in The Netherlands changed since we left, but we ourselves have changed too. And how much we have drifted away from each other shows in this report. It speaks a different language and uses different terminology. The problems they see are different from the problems we encounter. This report comes from what is now very much a foreign country.

◄ Personal reactions

First of all there is something of an "angst-motiv," an underlying assumption of fear, or at least uneasiness in the readers to which the writers address themselves. This committee was obviously well aware that they were writing for a church which is deeply troubled ("verontrust"), split apart and apprehensive of what might be coming. Repeatedly the writers say: "We need not be surprised" or; "It need not cause us to become upset." As a matter of fact, they say this so often, that I began to feel that they themselves expected people to be very much surprised and upset by what they would read in this booklet.

Furthermore there are no quotations from past theologians or even synods. Although Kuyper and Bavinck are mentioned several times and a whole chapter is devoted to the development of the concept of scripture in the Gereformeerde Kerken, there is very little to show that the committee has seriously studied what has been written on this subject in the past and how the church came to its confessional stand on scripture.

The report therefore becomes almost a-historical and gives the impression that it is the first time ever and anywhere that an effort has been made to come to a meaningful and scriptural doctrine of scripture. There is no mention of any consequence of the Reformers, no mention of the Puritan writings, and no mention of what has been studied and concluded by other Reformed denominations in the world or in the Reformed Ecumenical Synod.

All this notwithstanding the fact that the report itself states in its conclusion, that "every Christian must remember that he is neither the first one, nor the only one who reads the scriptures. The freedom of faith functions within a "koinonia," a fellowship of believers far and near, including the past.

Thirdly, there is a tone of optimism and confidence for the future which runs through the whole report. We are on the verge of a new age and a new era is dawning. A new way of thinking is emerging, which is comparable to the revolution in human thinking in the times of Galileo and Copernicus. Now "there are those who want to meet the challenge of this new mode of thinking with openness and who want to accept it consciously and in a positive manner. There are also those who close themselves off from it and reject it as a serious threat, because in this new mode of thinking they can only see dangers for the true faith." It is very clear that the committee confidently places itself in the camp of the former, while those who differ with them are obviously to be placed in the latter category.

◄ A word of advice

The report should be read in its entirety. But it would be advisable to begin with the "Ten Geleide" and the "Inleiding" and to then read chapter 5, under the title "Samen Verder." This gives a good idea of what the committee is trying to say and provides a good basis to start from.

Chapters II and III are rather simple, since they give a summary review of the historical-critical method of interpretation and of the development of the concept of scriptural authority in the Gereformeerde Kerken.

The substance of the report is found in Chapters I, "Changes in the Concept of Truth," and in Chapter IV, "The Nature of Scriptural Authority." The reader should be willing to read, re-read and read again, until he fully understands what he is reading.

◄ Evaluation

In Chapter IV the committee describes how a new understanding of "truth" creates a new understanding of the scriptures. It therefore also creates a new way of listening to what the scriptures have to say and a new way of obeying the word of scripture. The new understanding of what "truth" is all about therefore creates a new way of life. This is precisely the reason why this report is so important. The issues at stake are not just theoretical and theological in nature, but they deal with matters which affect our very way of life as Christians in this world.

So, what is "truth?" The report introduces a so-called "relational" concept of "truth."

"The question is: what kind of person must one be to be able to listen to scripture in the right way? Answer: The kind of person who has given his heart and mind captive unto Christ. It is in this surrender in faith to Him — in *this* relationship — that one discovers the way, the truth and the life. It is in this relationship in faith in which lies the secret of listening rightly."

No one can quarrel with this, it seems to me. Does not the Bible itself tell us that one must have "eyes to see and ears to hear" if one will understand the secret of the Lord? Jesus said to Nicodemus: "You must be born again" otherwise you will never understand what I am saying about life and death.

There is also another factor which has nothing to do with the readers of scripture, but this concerns the Bible writers. They themselves were children of their own times, cultures, environments and upbringing, no less than we are. We must take this into consideration whenever we read scripture. Furthermore, there is a difference between the historical and poetical books of the Bible and they must be read in a different way. If we do not take these factors into consideration, but read the Bible as if it was written yesterday, we cannot understand it rightly. We must know and understand something of who these writers were, where they came from, to whom they addressed their writing, etc., if we will be able to understand what they wrote.

There will not be many among us who will want to quarrel with this either, it seems to me. The argument is rather straightforward. On the part of both readers and writers of scripture, a lot of underbrush must be cut away before we can get at the truth, or rather, before the truth can get at us.

◄ Extremes

The report points out that in the history of our understanding of scripture there have always been two extremes. On the one hand there are the "fundamentalists" who have no eye or ear for the human factors in scripture and who take it all literally, as if the book had come tumbling down from heaven, like the statue of Diana of the Ephesians. On the other hand there are the "liberals" who do no justice to the divine factor of scripture, and who treat the book as a collection of ancient religious documents.

The committee opts for a position which they feel places them somewhere in the middle between these two extremes, and it is in this connection that they introduce their "relational" concept of truth, from which they now begin to develop their argument.

At this point, something rather unexpected happens in the report. Where we would have expected that the guns of their argument would now turn to the left to attack the position of the "liberals" who do not do justice to the divine factor of scripture (to say the least!), just the opposite happens.

Their attack is directed against the right. It is the "fundamentalists" who have to bear the brunt of their onslaught. This is something a Reformed reader has to get used to, especially if this reader lives on the North American continent, in a society which is so quickly falling away in a strong tide of secularization. And it does leave us wondering what should be done about the other enemy on the left, the "liberals." Or have they perhaps been defeated already?

This unexpected turn in the argument gives the report a bit of an unreal twist. It looks like a fire engine turning the full blast of its water cannon on the fire in the woodshed, while nobody pays any attention to the fact that the house is on fire.

However, who are these fundamentalists? The report is convinced that, in the recent past in which the battles around scripture have been fought, the Gereformeerde Kerken have alligned themselves too much with a "mechanical point of view" of the inspiration of scripture. In their fear that liberalism might take over, they have not been able to keep the proper balance and have gone too far to the right. The doctrine of "organic inspiration" as that has found acceptance among us, is a typical example of that, they feel.

"The acceptance of the Bible as the infallible Word of God, together with a rejection of biblical criticism, became a basic characteristic of Reformed theology and confession as it was influenced by Kuyper. Now there are certain elements of truth in Kuyper's opinion. However his supernatural understanding of inspiration made him deny that there is room for a historical-critical investigation which can lead to a better understanding of the text. Kuyper

has not taken the real problems which are posed by the text seriously."

And so the Synod of Assen in 1926, in which Dr. Geelkerken was condemned, was part of this "fundamentalism." Professors Aalders, Grosheide, J. Ridderbos and S. Greidanus belong to this camp too, and even Dr. G.C. Berkouwer, when he wrote his "Problems of Biblical Criticism."

This means, and the reader should be very clear about this, that anyone who still holds to our cherished concept of "organic inspiration" belongs in the same camp. For it is indeed the term and concept "organic inspiration" which is the culprit and which must be debunked as far as this report is concerned. The report puts up a fight for the proper recognition of the human factors, which were at work in the writing of the Bible. And again they feel that it is their "relational concept of truth" which offers a way out.

◄ The truth

It is therefore this concept that lies at the bottom of it all and the first chapter of the report in which this concept is worked out, becomes the crucial chapter, with or without which the whole report stands or falls.

It is difficult to get a grip on what exactly the report is saying in this first chapter. The formulations are very complicated and the sentences are too. "The Christian confesses that the truth is of God. He encounters this truth in scripture. In scripture he hears God speaking; the Bible is inspired, that is: breathed in by the Spirit of God. Does this mean then that we are dealing here with completely objective, revealed truth which exists apart from man? Must man in this case be passive and open the truth which comes to him from the outside?"

The report answers this question clearly and definitely with a "No, not if that means that it is a revealed truth which hits our world like a meteorite."

"The truth of God does not exist apart from man's involvement. Receiving the Holy Spirit is not a passive experience, but it is an active involvement of men in the revelation of God. What we call 'the inspiration by the Holy Spirit' actually is a long story of how truth came to be revealed. Revelation is therefore the fact that for Christians, things around them (creation), events of man and his world (history) and stories and proverbs which come to them out of an old tradition (Bible), are on the one hand just ordinary things and words, and on the other hand they miss their real meaning if not the third dimension, the decisive meaning of the divine presence in them, is recognized."

The old distinction between general and special revelation is therefore no longer valid for the writers of the report. For a Christian, all revelation is "special," because he will see God's overwhelming presence everywhere. For a non-Christian there is not even such a thing as general revelation, because he will not see anything anywhere, since he has no faith.

For this report there is no such thing as objective divine truth, that sits out there for us to observe, analyse, accept or reject. There is only "truth in faith." This is like saying: "It is true for those who believe it. It is true if you believe it and if you do not believe, it is little use to talk about it."

"Geloof kun je iemand niet aanpraten." Or: "You cannot make a person believe by talking." If there are members in our churches who have difficulty accepting the resurrection of Jesus Christ, the church will have to have patience with them. After all, Thomas, who doubted the truth of the resurrection, still felt quite at home among the disciples, even after eight days had gone by. And the others had no trouble accepting him as one of them. So we should not too easily exclude, condemn or judge those who have trouble believing, that 'Christ has truly risen.'

◄ Some notes

We have always been taught that the living God of Abraham, Isaac and Jacob, who alone is God and there is no God besides Him, revealed His truth to us men in the scriptures of the Old and New Testament. He made Himself known to us through the media of human beings, who all had their own style of writing, and their own cultural background. The Lord God did not use them as typewriters or word processors, but through the Holy Spirit he took them into His service, so that through their words, the truth of the Lord would be reliably conveyed to us. To be sure the Holy Spirit needs to open our hearts and minds to receive and accept that truth of God, but that does not mean that our acceptance becomes part of that truth, or that it becomes truth because we accept it.

The truth of the Lord is proclaimed in the earth and the nations are called to hear His voice and obey Him. If they do, they find peace, if they do not, they find judgment. Because no man can be excused for not bowing in humble obedience for the words of the living God. Is not that what our fathers have unhesitatingly upheld? What would Martin Luther have done with this relational concept of truth, when he stood before the Diet of Worms? What would John Calvin have done with this relational concept of truth in dealing with the citizens of Geneva? What is sin anyway in the light of this concept of truth? This concept of truth makes it very difficult to say with any certainty what is right and what is wrong. Who are we to say that our understanding is the right one and some one else is wrong?

◄ A new theology

This report introduces a whole new theology which is no longer Reformed in character. The old theology of the cross, on which the crucified Jesus Christ is in the centre and everything hinges on the idea, that Christ died under the burden of our sins to satisfy the justice of God, is no longer valid.

A theology of the resurrection in which Jesus Christ rose bodily from the grave, ascended into heaven and now sits at the right hand of God, Lord of lords and King of kings, to whom has been given all authority in heaven and on earth, over believers and unbelievers alike, is no longer valid.

The report introduces a theology of the incarnation. A theology of the overwhelming presence of God, as they call it. But a confusing theology it is.

"We are always looking for answers, solutions, a truth which is true and stands firm apart from us and regardless of how we live and behave. But the biblical truth is always there in relation to our human reality and this truth embraces all human reality."

Surely this is the kind of language that can only increase the feeling of unease and fear in the congregation. This language is far removed from the clarity with which scripture itself speaks. It creates more questions than it answers, and it raises more problems than it solves. It leads the people of God astray!

◄ Conclusions

The report says: "De waarheid toont zich pas als deze gedaan wordt." We have an English saying for that: The proof of this pudding is in the eating. One would hope that the writers of this report would apply this rule to their own report and to their own concept of relational truth. That they will be willing to ask what this concept of truth has done and does to the churches and to their witness in the world.

After reading the report I came to the conclusion that I am a fundamentalist. So be it! But with Dr. Packer, "I want to safeguard the full, historic, evangelical and radical meaning of these three words: inspired, infallible, authoritative. I want to set myself apart from those who make 'weasel-words' out of them. I want to make clear my intention, as a disciple of Jesus Christ, to take all that scripture rightly interpreted, proves to be affirming as instruction to me from my God. So I assert biblical inerrancy, after all."

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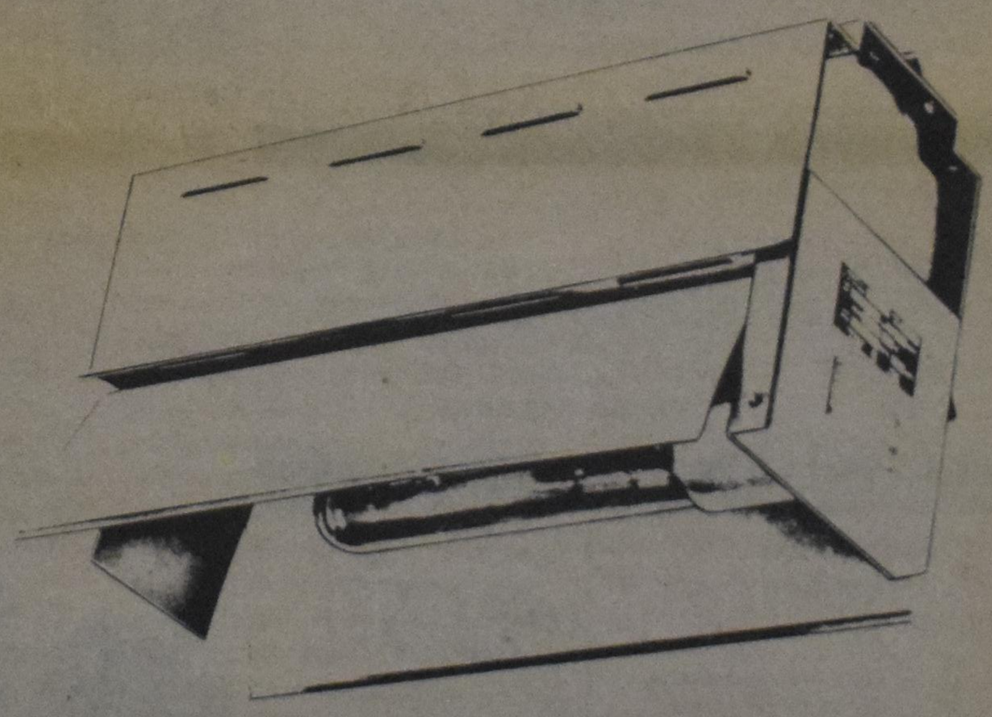

By PHILIPS

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In praise of morning

How I love the early morning —
The silent mystery it holds,
Bedewed with promise, for who knows
God's plan, when bud of day unfolds?

Not by chance, through opened window
I hear the birds sing twice as strong,
Their tiny breasts bursting with joy —
What is the message in their song?

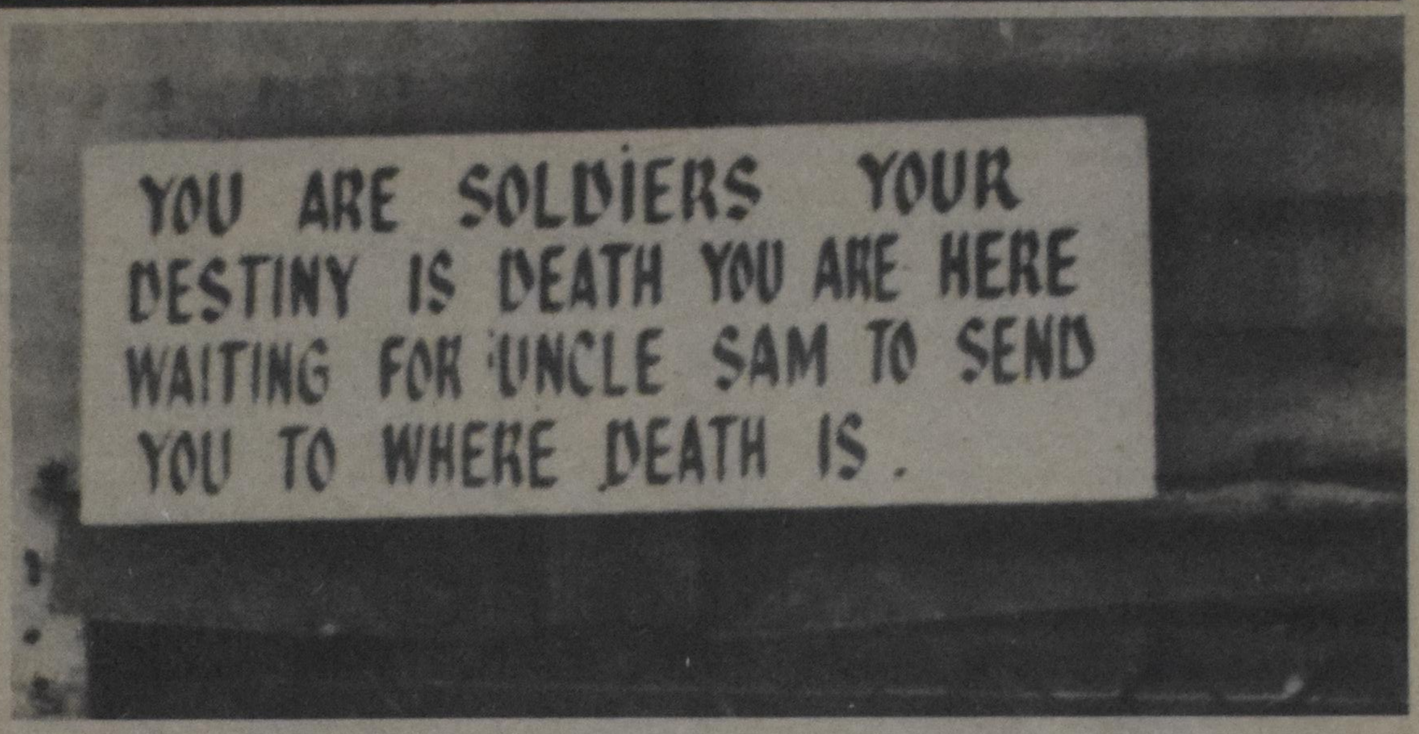
T'is not by chance that early morn
Did find the tomb's vain boulder gone,
E'er the night, though terror-filled,
Is followed by sure hope of dawn.

Morning is a celebration —
When opportunities take root,
Once more, to praise and show God's love;
Today the blossom may bear fruit.

"Things look better in the morning —"
Though trite, so true this simple line,
For morning brings a fresh beginning,
The promise of the day is mine!

— Judy Lunshof

On the road with Uncle Sam



by Jake Heerema

Rev. Heerema is vice president of student affairs, Reformed Bible College, Grand Rapids, MI.

What do young people like Mark Bramlett, Rich Curtis, Greg Tiffany and Jake Flaming have in common? In addition to being students at the Reformed Bible College, they have all served in the Armed Forces of the United States.

In this article I'm sharing with you some of their thoughts about what it is like to travel with Uncle Sam. He's been inviting our young people to join his caravan for years, you know. The picture which I took of that sign hanging on the fence of a small U.S. Army Post in South Korea reminds me that he intends to offer something quite different from a sight-seeing trip!

Uncle Sam invites his friends to travel in uniform, under strict discipline, for a specific purpose — to maintain a posture of military readiness on behalf of the United States around the world.

What is it like for a young adult to be on the road with Uncle Sam? Even though we live in the era of the MVA (Modern Volunteer Army), most young people who enlisted say that they received something quite different from what they bargained for.

Why did they join in the first place? For many young people, the decision to enlist is part of their quest for personal fulfillment . . . a way to mature. I'm told that many Canadians join their Armed Forces in order to receive a college education.

Some join out of a spirit of adventure. Many, however, sign up out of desperation. Statistics indicate that in the MVA the number of college students has dropped considerably; more than one-fourth have not completed high school; more than one-third are non-white; more than 50 percent are under 21. The general population of Uncle Sam's travel group represents the disadvantaged sector of our society, where stability, self-esteem and success are conspicuously absent.

But the Army has a task which it shares with the other branches of the military. The officers are commissioned to maintain a disciplined military machine which provides every enlistee with the skills, equipment and motivation to act when orders are given. In the process of achieving that goal, the troops encounter a broad range of problems.

There is a marked loss of individuality, symbolized by such things as mandatory haircuts and uniforms. The message that one's personal preference has no bearing on plans and programs, is clearly given already in basic training. Tight control and regimentation by the leadership is the order of the day. Troops are assigned to locations in various parts of the United States or to foreign lands, making one's immediate future unpredictable.

Added to this loss of a stable support community, the new enlistee is thrown into a situation where the moral tone often reaches an all-time low. In the November, 1980 issue of *His* magazine, two young men who had been in the Army wrote that cheating and stealing were promoted simply because so much red tape was required to do a thing properly that everyone expected it to be circumvented! And of course we all know about the drug abuse and sexual immorality which dominate the lives of so many young people in the military. We saw first-hand in Korea the blatant pressures which the prostitutes applied in their crusade to entice GIs into habitual immorality.

Young women in the military also deal with a unique set of problems. Women now make up at least 7 percent of the total personnel of the U.S. military (the highest percentage in the world). Studies show that they are subjected to unusual pressures by much of the leadership of what is often considered the "man's world." Women considering enlisting in the military do well to reckon with the probability of being treated either as children or as sex objects. These repressive attitudes make it very difficult for most women to find fulfillment in a military career.

Peer pressure

How do Christian young people cope with all of these pressures? Many of them go through a time of major disorientation. They must begin a new quest to find themselves in an entirely new world of influences. Because of the depersonalization and devaluation of morality, many of our young people find themselves gradually setting aside much of their own past, in their quest for acceptance among their peers.

In response to the pervasive demand to conform, one is forced to either submit (thereby becoming a slave to the system), or move through the system and gain rank and power. In time, the 'insular safety' of the military world creates for them a new set of values and standards which often clashes head-on with the values of their Christian community back home.

Why is it that so many of our young people fall apart when they join the Armed Forces? I will never forget a conversation I had with a Christian Reformed GI stationed in a small U.S. Army Camp near the DMZ in South Korea several years ago. Larry avoided contact with us at The American Home, our denomination's servicemen's centre in Seoul. He never answered our letters, and responded with measureable indifference when I would look him up at his post.

During this particular visit we sat together at the camp snack shop and talked about just where he was at in terms of his relationship with the Lord. He finally admitted, "I guess I've got a little revolution going on inside of me!" Why? Why do the Larrys of our homes and churches experience a revolution when they are sent far away from home?

Not ready

Maybe it's time for us to take another look at the glue which holds our young people together. It appears in so many cases that the spiritual arsenal which we give to our young people does not adequately equip them for real Christian living in the world. It was E. Stanley Jones who once suggested that young people often fall apart because they have never been put together, but are merely held together by structures. Is it possible that in our zeal for conveying the contents of the faith we have come up short in conveying faith as a personal, dynamic commitment to Christ as Lord?

More than eight years ago while Rev. Ernst Karsten was serving as director of the Lutheran Servicemen's Home in Korea, he wrote to Lutheran pastors back in the States:

> "Observation of conditions here and consultation with the chaplains in the area has led to the conclusion that our young men aren't spiritually and morally ready for Korea. There is nothing that anyone can do to change conditions here. Little can be done for the men individually after they get here, if they haven't been adequately prepared before they got here."

In no way would I wish to minimize the importance and necessity of faithful Christian ministry to those serving in the military. We should be thankful that there are Christian support communities available to the GI who wishes to stay close to the Lord while on the road with Uncle Sam.

In addition to voluntary times of fellowship and Bible study, GIs can also be spiritually enriched by taking an active role in the ministries of the chaplain and civilian pastors. Our young people must do what we sing so well: make friends of God's children.

But the resources of the Christian community must be sought out! They can be easily avoided, and in most cases are. But this leads us to reflect again on the importance of enriching our efforts to provide solid Christian nurture in our homes and churches, before they ever set foot in their first army camp.

Commitment

Let us call our young people to a deep, personal relationship with the Lord. Morality is something other than rules enforced by parents or community pressure. The young person is called to order his life under the loving rule of Christ. The fellowship is so rich for him that he will seek it out wherever he is stationed. And Christian GIs will share their joy at all times.

Larry's 'little revolution' should be candidly dealt with by parents and pastors as the questions arise, in order to avert spiritual suicide when they move beyond the confines of the home and church fellowship. One wonders if we sometimes do too much 'for them,' instead of providing an environment in which young people seek the Spirit's help in building a deep personal relationship with the Lord.

Devotions at meal times, twelve years of Christian education, compulsory church attendance and catechism classes, and quiet Sunday afternoons are not enough. Unless these symbols of devotion are embedded in a vibrant personal faith, fed by daily Bible study and prayer, and strengthened by a compassionate, caring Christian community, our young people will continue to fall apart when they leave the nest.

Let us remember to surround our young people in the military with our prayers and expressions of love. And we shouldn't forget that many young people, like those who helped me to formulate this article, came to know the Lord in a deeply personal way while travelling with Uncle Sam. How did this happen? It happened through the ministry of Christian GIs who didn't leave Christ behind when they enlisted.

Take heart! Travelling with Uncle Sam need not lead our young people to where death is. In fact, it can be just the opposite!

David Wang over China I

Het is alweer een hele tijd geleden dat ik iets schreef over China. (Nieuwe Hoop voor China," february, 1980). Op het ogenblik doet er een bericht de ronde dat afkomstig is van een dominee, David Wang. Een zekere ds Brussee uit Rijperkerk (Nederland) heeft het in het Nederlands vertaald. Het wordt in Nederland verspreid door de stichting „De Akker is de wereld." Er is veel aktie voor Bijbels voor China, (net als onder ons) en die maken ook gebruik van dit bericht om gelden te verzamelen voor bijbels in de Chinese taal!

„Wat is China? Een natie die achter het bamboegordijn verborgen was. China, een biljoen mensen (een 1 met negen nullen)! Een communistische reus! En voor vele mensen zijn wij, zo schrijft of zegt dominee Wang, een gevaar. Maar de bezorgde Christenen in de wereld hebben zich afgevraagd: wat gebeurt er met China? Wat gebeurt er met het land dat door een derde van de mensheid bevolkt is? En de bezorgde Christenen hebben gevraagd: Wat gebeurt er met de Christenen in China? Leeft God in China?

Dertig jaar geleden hebben wij gehoord dat de zending werd uitgestoten. Wij hebben gehoord dat de predikanten werden veroordeeld om in werkkampen te werken.

Nu, na de dood van Mao, vindt er een verandering plaats in China. Is het mogelijk dat de zendelingen terugkeren naar China? Kunnen wij weer dit land ingaan met het evangelie van de Here Jezus Christus?

In de prophetie van Jesaja vinden we een interessant gesprek. Een stem die gesproken heeft: „Wachter, wat is het uur van de nacht? En de wachter antwoordde: De nacht is donker maar de morgen komt." Dat is het beste wat we over de huidige situatie in China kunnen zeggen. Ja, voor de Christenen in China was de nacht zeer donker. Maar voor de Christenen die nu in China wonen weten we dat de morgen gekomen is. Ik ben zelf in China geboren. En ik groeide daar ook op. Vier en twintig jaar geleden vluchtte ik uit dat land. Maar mijn liefde voor dit grote land stierf niet. Mijn zorgen over dit land namen dagelijks toe. Ik heb Chinees gestudeerd, en heb veel over dit land gelezen. En ik heb dit land zorgvuldig waargenomen. Mijn hart deed mij zeer pijn toen ik vernam dat predikanten naar een werkkamp werden gestuurd. Ik weende dikke tranen toen ik vernam dat vele gebouwen waren verbrand. En het deed mij zeer veel verdriet toen ik in de kranten, die uit China kwamen, las, dat God daar dood was.

Toen kwam ik echter terug. In 1972 bezocht ik het land dat ik in 1955 verliet. En na die tijd ben ik herhaalde malen in China geweest. Er zijn daar geen gemeenten. Het klopt ook dat er geen zendelingen meer zijn. Ook geen predikanten. En ook geen bijbels. Tijdens de culturele revolutie werden de bijbels uit de kerken gehaald. De bijbels werden zelfs uit de huizen der Christenen gehaald. Er werden grote veldtochten gehouden om de bijbels te verzamelen en te verbranden. China is een land zonder een geschreven Woord van God.

Toen ik de toestand zo aan trof bij mijn terugkeer naar China werd het mij langzamerhand op mijn reizen duidelijk dat er in China wat gebeurd was. Uit deze verbrande kerkgebouwen en hun as, uit deze verlaten ruine van de kerken, is een nieuwe gemeente ontstaan. Een nieuwe gemeente werd geboren in dit land. Deze gemeente heeft geen gebouwen. Zij bestaat niet uit stenen en hout. Maar zij vormt een lichaam, het lichaam van Jezus Christus. Twee Christenen vonden wij in een stad, en vijf anderen in een dorp. En twintig in een andere plaats. Soms waren het zelfs vijftig Christenen die een gemeente vormden. En deze Christenen ontmoette ik. Ik bad met hen. En samen aanbaden wij God! Wij prezen samen de naam van Jezus! En ik ontdekte dat deze gemeente levend is. Dit lichaam van Christus is werkelijk aanwezig binnen de grens van China!

Nadat ik met hen in contact was gekomen werd mij bevestigd dat de beloften in Jezus Christus ja en amen zijn. Want Jezus Christus zei zelf: ‚Ik zal mijn gemeente bouwen. En de poorten der hel zullen haar niet overweldigen.' Ja, Jezus Christus bouwt zijn gemeente binnen de grenzen van China. Prijs God. Want als wij naar het Woord van God luisteren, als wij de kerkgeschiedenis nagaan, dan ontdekken wij dat een vervolgde gemeente nimmer een stervende gemeente is. Een lijdende gemeente is steeds een groeiende, een explorerende gemeente. Dat bleek zo ook in China."

J. Van Harmelen

Als je het mij vraagt

Behoort The King's College op de lijst van de Synodale Quotas? (2)

Syrt Wolters, Victoria, BC

In de loop der jaren is er al meer gesproken over de quotas voor Calvin College. Het was n.l. zo dat alle Chr. Ref. Churches werden aangeslagen naar de zelfde maatstaf. Dit vonden de kerken die verder van Calvin College af waren enigszins onbillijk, want voor de studenten uit het westen b.v. werden de kosten om naar Calvin College te gaan veel hoger dan voor diegenen die in Michigan woonden of daar dichtbij. Het kwam er op neer dat de westerse kerken de kerken in de buurt van Michigan subsidieerden. Blijkbaar heeft de Synode dat ingezien en het is nu al jaren zo dat de westerse kerken lager aangeslagen worden dan die in het oosten en het centrum.

Maar weet u wat zo eigenaardig was? Dat de Synode de westerse classes aanmoedigde om zelf een regionaal college te beginnen! Het werd toen dus nog normaal gevonden dat de kerk een college begon! Gelukkig is men daar in het westen van Canada niet ingetrapt.

Ik weet niet precies hoe de verhoudingen zijn inzake Trinity College in Chicago en Dordt College in Sioux Center. Ik weet dat ze niet door de Synode beheerd worden, maar ik ben er nog niet zo zeker van of die Colleges geen verantwoording schuldig zijn aan de respectievelijke classes. In Canada hebben we The King's College in Edmonton en in Ontario is pas het Redeemer College in het leven geroepen, niet door de classes maar door ‚‚particulier initiatief''. En dat is de manier waarop het hoort te gebeuren.

En nu komt de vraag naar voren: Horen scholen van dat soort op de lijst van Synodale quotas? En dan ben ik geneigd om te zeggen, nee. Geen enkele college behoort op de lijst van kerkelijke quotas. Calvin College ook niet. Maar met het laatste college zitten we met de gebakken peren. Het is een kerkelijk instituut, dus is het logisch om de kosten daarvan op de begroting te zetten. En omdat hierdoor Calvin College in een zeer ‚‚verwende'' positie gekomen is en op die manier een sterke (en m.i. onbillijke) concurrentie is voor de andere Christelijke colleges, ben ik geneigd om te zeggen: zolang Calvin College nog aan de leiband van de Christian Reformed Church loopt, behoort er ook ruimte te zijn op de lijst van Synodale Quotas voor soortgelijke colleges. Misschien zou het beter zijn om die classes die een college onderhouden, niet als classis maar als vrucht van ‚‚particulier initiatief'', geheel vrij te stellen van Synodale quotas voor Calvin College. Als dan de ‚‚vrijmaking'' van ‚‚Calvin'' niet van boven af bewerkstelligd kan worden, laat het dan gebeuren van ‚‚binnen uit''. Zoals de verhoudingen nu zijn deugen ze eigenlijk niet, als je 't mij vraagt.

Wat me zo nu en dan hindert is, als je leest hier en daar dat het foutief is om Colleges als The King's op de lijst van quotas te zetten met het argument, dat men the King's College niet vergelijken kan met Calvin College, omdat ‚‚Calvin'' een kerkelijk college is. Als ik deze dingen lees wordt het glashelder dat er sinds 1957 nog niet veel gedaan is aan het ‚‚rijper maken van de omstandigheden'' voor de de ‚‚vrijmaking'' van Calvin College.

Tegelijkertijd komt het me

Vervolg op pag. 15

PERSOVERZICHT

• Het grondwetdebat is verplaatst van de schreeuwerige atmosfeer in het parlement naar de veel plechtiger omgeving van de Hoge Raad waar de rechters over de wettelijkheid van het regeringsvoorstel zullen moeten beslissen. De leden van het parlement gingen, na-hijgend van het redeneren, voor twee weken op vakantie. Trudeau gebruikte de gelegenheid om een beroep te doen op de provincies om samen verder te werken aan de oplossing van onze ekonomiese moeilijkheden. Daarna pakte hij z'n koffers en ging eens even lekker zonnen in Jamaica. De Minister van Buitenlandse Zaken, Mark MacGuigan, ging naar Rome om een NAVO konferentie bij te wonen, en hij zou ook even bij de Paus aangaan.

• In Quebec City sloegen de leden van het provinciale parlement nou niet zo'n goeie beurt vind ik. Ze gebruikten de plechtigheid om goedkope moppies te maken ten koste van de koningin. U weet wel dat ik ook niet altijd zo erg plechtig kan zijn, maar dit ging wel te ver.

• Op het ekonomiese front waren er klachten aangaande het beleid van de agrariese bedrijfsraden, die beschuldigd werden van het kunstmatig opvoeren van de prijs voor eieren, kip en melk.

• Er is trouwens ook wrijving op internationaal ekonomies terrein. De Westerse landen zouden graag Japanse invoer willen beperken, maar de Jappen doen net of hun neus bloedt. Deskundigen verklaren de hogere Japanse produktiviteit door te wijzen op betere verhoudingen tussen de arbeiders en bedrijfsleiding in de fabrieken. Misschien hebben ze daar de les geleerd die wij nog moeten leren, namelijk dat stakingen een ontzettend dure en ouderwetse methode zijn voor het oplossen van konflikten. De wijzen komen wel vaker uit het oosten!

• Er was intense spanning in Ierland waar Bobby Sands, een gevangen lid van het half-ondergrondse Ierse leger, op de rand van de dood zweefde tengevolge van zijn nu al meer dan twee maanden durende hongerstaking. Er wordt gevreesd dat zijn dood de oorzaak zou kunnen zijn van een burgeroorlog. Ierland zit tjokkevol met journalisten van alle landen van de wereld, die hun opgewonden stukken naar hun kranten sturen.

• In het Midden-Oosten wordt ook weer hevig gevochten. Syrie ziet zich bedreigd door een koalitie tussen Israel en Libanon's zogenaamde christelijke militia. Het zet nu alles op alles om strategiese punten rondom Beiroet te bezetten. De ironie van de zaak is dat Syriese troepen in Libanon zijn om de vrede te bewaren.

• In Polen blijft de jonge arbeidersbeweging aan invloed winnen. Twee arbeiders werden benoemd als leden van het kommunistiese polit-bureau, en verschillende hardhoofden werden uit de partij verwijderd.

• In Amerika verscheen President Reagan voor de verzamelde wetgevers om niet alleen eens even te laten zien dat hij weer aardig opgekikkerd was, maar ook om van de gelegenheid gebruik te maken te pleiten voor steun voor zijn ekonomies beleid.

• Na 40 jaar trouwe dienst gaat de jeep op pensioen. Het Amerikaanse leger wil een nieuw mobiel platform gaan bouwen, en de jeep gaat verdwijnen.

• En de eerste prijs voor de langste neus gaat van de week naar een dame in Iowa die aan de redakteur van de Banner schreef dat hij haar wel kon schrappen als abonne omdat er teveel Canadezen in het weekblad schreven. Ik zal maar voor *Calvinist Contact* blijven schrijven anders raakt de Banner nog meer abonne's kwijt. 't Valt anders niet mee om het alle mensen naar de zin te maken, zoveel hoofden, zoveel zinnen.

Geduld

Het is niet gemakkelijk om geduld te hebben. Persoonlijk heb ik helemaal geen geduld en dat brengt soms wel eens moeilijkheden met zich mee. Maar verleden jaar gebeurde er iets dat mij leerde om voortaan wat meer geduld te hebben. Ik had nooit kunnen dromen dat ik een les zou krijgen in psychology door naar het vuur in mijn open haard te kijken. Het was op een van die winteravonden wanneer je heerlijk ontspannen in je stoel zit en een goed boek leest maar ondertussen toch ook van je haardvuur geniet. Maar ik was die avond zo verdiept in mijn boek, dat ik mijn hele vuur vergat. Alles wat over was, waren een paar verkoolde stukjes hout en wat warme as.

Ik probeerde het vuur weer op gang te krijgen door wat papier en aanmaakhout op de warme as te leggen, zeker wetende, dat ieder ogenblik het vanzelf zou gaan branden door de warmte, die nog aanwezig was. Maar dit was nu net niet het geval. Alles wat ik zag was donkere grijze rook, maar geen vlammen.

Nu zou het heel gemakkelijk geweest zijn om een lucifer te nemen en het papier in vlam te zetten. Maar om de een of andere reden, deed ik dat nu net niet. Ik wilde namelijk te weten komen of het vuur weer zou beginnen door de warme as die daar nog lag en hoe lang dat zou duren.

Ik geniet er altijd van als ik ineens, soms geheel onverwachts, een vlam door de rook zie verschijnen. Maar dat gebeurde dit keer niet erg gemakkelijk en niet vlug. Ik moest zelfs een hele tijd wachten, zo lang zelfs, dat ik in de verleiding kwam om toch een lucifer te nemen en zelf dat vuur aan te maken. En het was op dit punt dat mijn les volgde. Ditzelfde gebeurt zo vaak in ons leven. We hebben geen geduld met een moeilijk probleem, een moeilijk kind of een moeilijke student, met een vriend en soms met iemand die ons heel dierbaar is. En erger, soms is een uitbarsting van boosheid het gevolg, zelfs in die mate dat we iemand pijn doen. En dit alles als het gevolg van te weinig geduld. Het is als met dat uitgegane vuur, je kunt niet langer wachten en je wilt de dingen in eigen hand nemen. Er is misschien een crisis, en je moet die oplossen, maar die crisis is misschien onstaan over een periode van tijd. Maar zolang je de oorzaak van die crisis niet weet, kun je die ook niet oplossen en zeker niet met een voorbarige of „onrijpe" beslissing. En inplaats van geduld te hebben of advies te vragen van een expert of van een vriend neem je soms maatregelen waar de tijd nog niet rijp voor was.

De vroegere Prime Minister van Canada, Lester Pearson, stond er voor bekend om nooit een vlugge beslissing te nemen in een tijd van crisis Hij nam nooit dingen direct in zijn eigen hand. Inplaats daarvan wachtte hij tot de volgende dag en in vele gevallen had de crisis zichzelf opgelost. En het was op dit punt dat hij advies vroeg van zijn raadgevers om een beslissing te nemen.

Ik ken iemand, die nooit beslissingen neemt in de avond, maar wacht tot de stilte van de zeer vroege morgenuren wanneeer hij in gebed zijn noden en zorgen neerlegt voor „De Grote Adviseur," en het is vaak op die ogenblikken dat het is of God vlak naast hem staat en hem wijsheid geeft om de juiste beslissing te nemen.

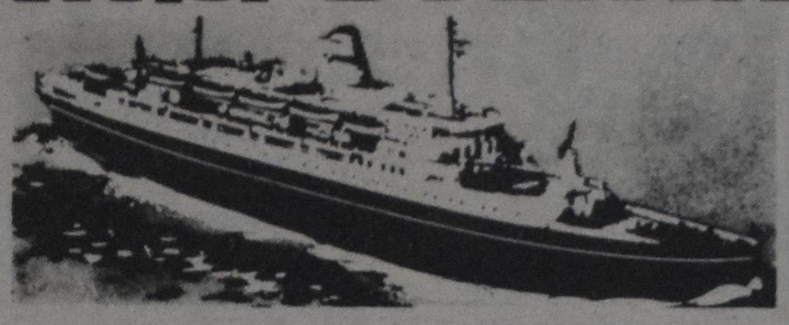
Nog steeds denkend over al dingen, zittend voor mijn open haard, zag ik ineens een grote vlam door de rook omhoog schieten. Ik had geen lucifers gebruikt en mijn geduld was beloond met de sensatie van een nieuw vuur.

En daarom leerde ik die avonds iets van mijn les in psychology, om voortaan wat meer geduld te hebben. Als u en ik in ons leven niet altijd het antwoord weten, laten we dan de moed niet opgeven. Hoe donker de wolken ook lijken en hoe grijs de lucht, soms breekt ineens dat wolkendek en de zon breekt door en de zonnestralen zijn als een glimlach van God die geen bidder laat staan. Hij geeft ons weer moed, ik heb dat persoonlijk zo menigmaal ondervonden. Er is weer een nieuw begin.

O God, geef ons geduld om te luisteren,
Wijsheid om te spreken,
Moed om Uw wil te doen,

John Van Ast,
Mississauga, ON

T.s.s. STEFAN BATORY



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NU VERKRIJGBAAR VOOR 1981

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Vervolg van pag. 14

voor dat het voor de ontwikkeling van hoger onderwijs veel beter zou zijn als dit niet geconcentreerd is in een plaats, zoals Grand Rapids, maar dat de kerk in haar aansporing voor Christelijk onderwijs dit regionaal doet. Elk gewest kan zich dan bepalen tot de specifieke behoeften van die bepaalde omgeving.

Dus, als je 't mij vraagt, getuigt het van onkunde en kortzichtigheid als men kortweg zegt: The King's College (en andere colleges) behoren niet op de lijst van Synodale quotas, omdat ze geen kerkelijke colleges zijn. Het wordt hoog tijd dat onze mensen ingelicht worden over deze dingen; het zal hen vrijwaren voor een kortzichtig oordeel.

ALS U C.C. WAARDEERT
— help ons dan door het aanbrengen van één of meer abonnees!

Classified Advertising

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THANKS

VOS: We wish to express our sincere thanks to everyone who made the day of our 50th Wedding Anniversary an unforgettable one. Also thanks for the many cards, gifts and flowers. Above all we thank God for his many blessings throughout these years.
Mr. and Mrs. J.G. Vos,
440 Scott St., Apt., #8, St. Catharines

BIRTHS

BOUMAN: Ed and Jenny are thankful to the Lord for the birth of another healthy daughter. JULIE ANGELA was born on April 16, 1981 and weighed 7 lbs. 7 oz. She is a little sister for Mandy and Lori-Ann. Grandparents are Mr. and Mrs. H. Bouman and Mr. and Mrs. H. Otten.
R.R.#1, Fenwick, ON L0S 1C0

DIELEMAN: With thankfulness and joy to the Lord, we, Jim and Diane announce the birth of our first child, JACQUELINE MICHELLE, born on April 21, 1981 weighing 8 lbs. 4½ oz. She is the first grandchild for Mr. and Mrs. A. Dieleman, and first great-grandchild for Mr. and Mrs. A. DeKraker. Also 2nd grandchild for Mr. and Mrs. W. LaForge and 3rd great-grandchild for Mrs. N. Wilson.

EISINGA: We, Fred and Connie, with thankfulness to the Lord, proudly announce the arrival of our first born, a daughter, JODY ANNE, on April 15, 1981. Proud grandparents are Mr. and Mrs. Cor Dekker, Burlington and Mr. and Mrs. Fred Eisinga of The Netherlands.
3260 New St., Apt. #109, Burlington, ON L7N 3L4

EISSES: We thank the Lord who entrusted to our care, our 5th child, RUTH MICHELLE. A sister for Peter, Karen, David, Mary-Ellen. 27th grandchild for Mrs. A. Eisses, Truro, NS, 37th grandchild for Mrs. H. Hogeterp, Hamilton, ON.
John & Trudy Eisses
Centreville, NS

LAMMERS: Bert and Liz (nee Borg), thank God for the precious gift of a baby girl, JENNY GERTRUDE ELIZABETH, born April 10, 1981. A sister for Steph and Shawn. A granddaughter for Mr. and Mrs. John Borg, Hamilton, Mr. H. Lammers, Sarnia, a great-granddaughter for Mr. and Mrs. A. Huisman, Holland and a great-great granddaughter for Mrs. G. Kleefman, Holland.
671 Murphy Rd., Sarnia, ON N7S 2X4

STAM: We, Henry and Evelyn Stam (nee Fayer), praise and thank God, the giver of all of life, for blessing us in the birth of our first child, HANNAH JOY, created in his image and for his glory. She was born on April 7, 1981 weighing 9 lbs. She is the fourth grandchild for John and Fien Fayer of Bowmanville, the seventh grandchild of Bert and Rita Stam of Bowmanville, and the tenth great-grandchild of Mr. and Mrs. J. Stam of the Netherlands.
R.R.#3, Little Britain, ON K0M 2C0

BIRTHS

SNIEDER: With grateful hearts and thanks to our heavenly Father, we wish to announce the birth of our third child, SARAH ELIZABETH. She was born April 7, 1981. A little sister for Jacob and Gwenda. Proud parents; John and Jane Snieder. Third grandchild for Mr. and Mrs. J. Snieder of Stoney Creek, and 18th grandchild for Mr. and Mrs. P. Glasbergen of Fenwick.
908 Church St., Fenwick, ON L0S 1C0

VANDER BOOM: We thank God for hearing our prayers and enriching our life with the birth of our fourth child, a healthy daughter, KAREN ANNE. She was born on April 3, 1981 and weighed 8 lbs. 10½ oz. A precious little sister for Teresa, Mark and David. Proud grandparents are Mr. and Mrs. J. Vander Boom of Rexdale, ON and Mr. and Mrs. D. Schuurman of Burlington, ON.
Theo & Rens Vander Boom, 113 Elgin Dr., Brampton, ON L6Y 2E6

VANDERMEER: Arie and Martha thank the Lord for the safe arrival of their first son, WILLEM, born April 24, 1981. Proud grandparents are Mrs. H. Veenstra, and Mr. and Mrs. W. VanderMeer all of Barrie.
Home address: 35 Oakridge, Barrie, ON L4M 4S4

WIERSMA: We, Henry and Joanna, thank God that he has entrusted to us our first child, JANITA MARTA, born April 5, 1981. Our joy is shared with her grandparents, Rev. and Mrs. Habermehl of Winnipeg, MB and Mr. and Mrs. Wiersma of Burlington.
R.R.#3, Port Perry, ON

MARRIAGES

JANSSENS-HORNSVELD: Mrs. Hilda Janssens and Mr. and Mrs. Henk Hornsveld, joyfully announce the marriage of their children, GLENDA JULIA and GORDON ARTHUR. The ceremony will take place, the Lord willing, on Saturday, May 16, 1981 at 7:00 p.m. in the Mount Hamilton Chr. Ref. Church. Rev. J.W. Jongsma officiating.
Future address: 334 E. - 14 St., Hamilton, ON L9A 4C2

JOFFERS-DYKSTRA: Mr. and Mrs. Pieter Joffers and Mr. and Mrs. Wytse Dykstra, are pleased to announce the forthcoming marriage of their children, GLENDA and JOHN. The ceremony will take place, the Lord willing, on Friday, May 22, 1981 at 1:30 p.m., in the First Chr. Ref. Church, Thunder Bay, ON. Rev. J. Nutma officiating.
Future address: 84 McKibbin St., Thunder Bay, ON

SCHALK-GRAANSMA: Mr. and Mrs. Anthony Schalk wish to announce the forthcoming marriage of their daughter, SANDRA JEAN to CLARENCE, son of Mr. and Mrs. Gerry Graansma. The wedding will take place, D.V., at 3 p.m. on Saturday, May 16, 1981 at the East Chr. Ref. Church, Strathroy, ON.
Future address: 607-1265 Richmond St. N., London, ON N6A 3M1

TAMMING-WEESJES: Mr. and Mrs. John Tamming of Strathroy and Mr. and Mrs. Ed Weesjes of St. Thomas are pleased to announce the forthcoming marriage of their children, GRACE and ALBERT. The ceremony will take place, the Lord willing, on Friday, May 22, 1981 at 3:00 p.m. in the Westmount Chr. Ref. Church, Strathroy, ON. Rev. Anthonie Van den Ende officiating.
Future address: 27 Marchant St., Aylmer, ON N5H 1V5

Have a family event coming up?
Why not share it with us!

MARRIAGES

VANDEN HEUVEL-ROCK: Mr. and Mrs. Kase Vanden Heuvel, Goderich, and Mr. and Mrs. Harold Rock, Mitchell, are pleased to announce the forthcoming marriage of their children, MARIAN and DAVID. The ceremony will take place, the Lord willing, on Saturday, May 23, 1981, at 7 p.m. in the Chr. Ref. Church, Clinton. Rev. A. Vanden Berg officiating.
Future address: 203 Mill Rd., Goderich, ON

VANDERTIL-SAARLOOS: Mr. and Mrs. John VanderTil and Mr. and Mrs. Floor Saarloos, are pleased to announce the marriage of their children, JANET and GRAHAM. The ceremony took place on May 2, 1981 at 3:00 p.m. in the Wyoming Chr. Ref. Church, Wyoming, ON. Rev. Wm. Renkema officiated.
Future address: 17 Leslie Ave., Aylmer, ON N5H 2P8

VANDERVLIET-BAARDA: Mr. and Mrs. A. Vandervliet of Dunnville, ON, are pleased to announce the forthcoming marriage of their daughter, BONNIE to DICK, son of Mr. and Mrs. H. Baarda of Smithville, ON. The ceremony will be held in the Smithville Chr. Ref. Church on Saturday, May 16, 1981 at 3:00 p.m. with Rev. G. Martin of Dunnville officiating.
Future address: 609 Lock St. W., Dunnville, ON

VAN SOELEN-HAMMING: Mr. and Mrs. Bert Van Soelen and Mr. and Mrs. Harry Hamming, are pleased to announce the forthcoming marriage of their children, CAROLYN and MARTIN. The ceremony will take place, the Lord willing, on May 16, 1981, at 2 p.m., in the Riverside Chr. Ref. Church of Wellandport. Rev. H. Katerberg officiating.
Future address: 159 University Ave. W., #1005, Waterloo, ON N2L 3E8

VELLENGA-KERKHOF: Mr. and Mrs. P. Vellenga and Mr. and Mrs. J. Kerkhof, are pleased to announce the forthcoming marriage of their children, IDA and JOHN. This celebration will take place, D.V., on Saturday, May 9, 1981, at 3 p.m. in the Chr. Ref. Church of Fruitland, ON. Rev. J. DeVries officiating.
Future address: R.R.#1, Waterdown, ON

ZWART-HAVERKAMP: Mr. and Mrs. Edward N. Zwart and Mr. and Mrs. Peter Haverkamp, are pleased to announce the marriage of their children, ADELE GERALDINE and ERIC PETER. The ceremony will take place, the Lord willing, on Friday, May 15, 1981 at 5 p.m. in the Mountainview Chr. Ref. Church of Grimsby. Rev. J.W. Van Weelden officiating.
Future address: R.R.#4, Blenheim, ON N0P 1A0

ANNIVERSARIES

1936 May 13 1981
With joy and thanksgiving to the Lord, we are happy to announce the 45th Wedding Anniversary of our parents and grandparents,

KLAAS and ANNIE DEBOER
(nee Afman)

It is our prayer that God will continue to bless them and grant them many more years in health and happiness together.
Congratulations mom and dad, grandpa and grandma, with love from us all:
Peter & Marion DeBoer; Doug, Lenora, Paul — Surrey
Ted & Judith DeBoer; Leonie, Peter, Kevin, Debora, Darrell, Matthew, Christopher — Australia
Bob & Martha Bouma; Sid, Ken, Rob — Vernon
Peter & Evelyn Busink; Lisa, Mark, David — Surrey
Ed & Agnes DeBoer; Karin, Heidi, Michael, Jeremy — Prince George
Home address: 22651 Westminster Hwy., Richmond, BC

ANNIVERSARIES

1926 May 14 1981
Gramsbergen Whitby
With thankfulness and joy to the Lord, we wish to celebrate, D.V., the 55th Wedding Anniversary of our dear parents, grandparents and great-grandparents,

GERRIT JAN and JOHANNA BEENEN
(nee Marsman)

We wish them God's blessing of health, happiness and love. May God continue to keep them and guide them in the years to come.
With love and congratulations from their children:
Zwanie Wessels — Whitby
Egbert & Jos Beenen — Uxbridge
Gerrit Jan & Ali Beenen — Oshawa
Dini & Gerrit Hammers — Whitby
Jan Beenen — Oshawa
Gerrit & Meta Beenen — Whitby
23 grandchildren and 4 great-grandchildren
Open house will be held Saturday, May 9, 1981, from 2 - 5 p.m., in the Hebron Chr. Ref. Church, Whitby, ON.
Home address: 850 - 106 Green St., Whitby, ON L1N 6A5

1956 May 2 1981

JANS and CORRIE BERGMAN
(nee Bylsma)

"O come, let us sing unto the Lord" (Psalm 95).
With thanksgiving in our hearts we come before the Lord to thank him for giving our parents and grandparents 25 years of marriage. This day was one filled with happiness. May the Lord bless you in the years to come.
With much love and congratulations;
Lorraine — Owen Sound
Cindy & Rick Robinson; Jeremy, Todd, Kimberly — Woodstock
Marlene — Woodstock
Home address: 325 Huron St., Woodstock, ON N4S 7A5

Groningen, Holland — Maple Ridge, Canada
1956 May 15 1981
Psalm 86:11b
I Corinthians 7:33
With joy and thanksgiving to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents,

JAN and SJOUKJE HANSMA
(nee Idema)

May the Lord continue to bless them and keep them in his care.
With love and congratulations, their children and grandchildren;
Wilbert & Wilma; Wayne, Shaun — Langley
Joanne — Langley
Peter & Donna; Stephanie, Sandra — Mission
Theresa — Langley
John — Maple Ridge
Brian — Maple Ridge
Stephen — Maple Ridge
Mary — Maple Ridge
For those who wish to congratulate our parents on this happy occasion there will be an open house at 7:00 p.m. at the Maple Ridge Chr. Ref. Church, 20245 Dewdney Trunk Rd., Maple Ridge, BC.
Home address: 12376 — 232nd St., Maple Ridge, BC V2X 6T3

We give thanks to our Lord in the celebration of the 25th Wedding Anniversary of our parents,

LOUIS and GRACE DE JAGER
(nee Bosch)

which took place on April 27, 1981. It is our prayer that God will continue to bless them and keep them in his loving care.
With love from their children:
Terry & Dawn DeJager; Cheryl — Lethbridge, AB
Tim DeJager — Dordt College, Sioux Center, IA
Joyce — at home
Sharon — at home
Home address: Box 1342, Coaldale, AB T0K 0L0

ANNIVERSARIES

1926 May 18 1981
Genum Kitchener
"Soli Deo Gloria"
"No good thing does the Lord withhold from those who walk uprightly. O Lord of hosts, blessed is the man who trusts in thee!" (Psalm 84)
With praise and thanksgiving to our God, we hope to celebrate, the Lord willing, the 55th Wedding Anniversary of our parents, grandparents and great-grandparents,

PIETER and NEELTJE DAMSMA
(nee Greydanus)

We pray that the God of all grace will continue to bless them and keep them in his care.
Love and congratulations from their thankful children:
Jake & Joyce Damsma — Kitchener, ON
Ed & Wilma Dam — Hamilton, ON
Steve & Sandra Van Kruistum — Kitchener, ON
Albert & May Heemsbergen — Alma, ON
Gerald & Diane Damsma — New Hamburg, ON
Clarence & Jane Damsma — Kitchener, ON
Bob & Wanda Damsma — Teeswater, ON
Jim & Kaaren Damsma — Kitchener, ON
22 grandchildren and 4 great-grandchildren.
Family and friends are invited to celebrate this happy occasion with them on Monday, May 18. Open house at their home from 2:00 to 4:00 p.m. at 1253 Ottawa St. S., Kitchener, ON. Reception at 7:30 p.m. in the Woodland Chr. Highschool, R.R. #1, Breslau, ON.

1936 1981
With joy and thanks to our Lord, we as children and grandchildren will celebrate with our parents and grandparents, their 40th Wedding Anniversary on May 15, 1981, D.V.

HILLE and KLAASKE DOUMA
(nee Smids)

We praise God that he has been with them in the past and pray that he will continue to bless them in the future.
Their thankful children and grandchildren:
Allard & Imie Colyn — Fulton, ON
Clarence & Jane Huizinga — St. Ann's ON
Dick & Hilda Mechelse — Beamsville, ON
Bob & Alice Douma — Wellandport, ON
Gary & Helen Glasbergen — Dundas, ON
John & Harmke Glasbergen — Fenwick, ON
Bill & Tilly Bylsma — St. Catharines, ON
Louis & Grace Douma — Wellandport, ON
William & Betty Douma — Wellandport, ON
and 33 grandchildren.
We will have a family dinner in the Wellandport School gym on May 15, 1981.
Home address: R.R.#3, Wellandport.

1956 1981
With great joy and thankfulness to our Lord, we hope to celebrate with our parents and grandparents,

HARM and ANN GEERLINKS
(nee Fledderus)

the occasion of their 25th Wedding Anniversary on May 18, 1981. We thank them for their love and care and pray the Lord will continue to give them health and strength in the years ahead.
Best wishes and love from their children and grandchild;
Rita & Mike Forestell; Rachel
Humphrey & Deb (engaged)
Fred
Sharon
Open house on Friday, May 22, 1981 in the Community Hall in Wellandport at 8:00 p.m. All are welcome.
Home address: R.R.#1, St. Ann's, ON L0R 1Y0

Classified Advertising

ANNIVERSARIES

1941 May 12 1981
Sneek Monkland

With great love and thankfulness to our Lord, we are happy to announce the 40th Wedding Anniversary of our parents and grandparents,

YME and JELTJE JOUSTRA
(nee Oppewal)

We thank the Lord for giving them these many years together, may they continue to experience God's nearness in love, health and happiness. Their thankful children and grandchildren;
Gladys & Hank Wikkerink; Nicole, Matthew, Karen — Duncan, BC
Jack & Joanne Joustra; Renate, Monique, Marcel; Brampton
Teake & Rita Joustra; Barbara, Deborah, Kevin, Jeffrey — Avonmore
Grace Joustra — London
Herman Joustra — at home
Friends and relatives are invited to celebrate this event with us at an open house in the Immanuel Chr. Ref. Church of Cornwall, 2994 Pitt St., on May 16, 1981, between 2-4 p.m.
Best wishes only.
Home address: R.R.#2, Monkland, ON K0C 1C0

1946 May 16 1981
With gratitude to our Lord, we announce the 35th Wedding Anniversary of our dear parents and grandparents,

HARMEN and ANNA KLOOSTERMAN
(nee Harmsma)

on Saturday, May 16, 1981, D.V. We pray that the Lord will continually strengthen and bless them in the years to come.
Henk & Evelyn VanSchepen
John Kloosterman
Charlie & Grace Paas; Christie, Dale, Anita
Greta Kloosterman
Paul & Rita Kloosterman; Heather
Home address: P.O. Box 483, Athens, ON K0E 1B0

1946 May 16 1981
Vroomshoop Grand Rapids, MI

With thankfulness to the Lord, we wish to announce the 35th Wedding Anniversary of our parents and grandparents,

JOHN JAN and GEZINA LAMBERS
(nee Hondebrink)

It is our prayer that the Lord may continue to bless them and keep them in his care and that they may enjoy many more years together.
With love and congratulations from their children and grandchildren;
Harry & Adri Lambers; Marci, July, Paul — Toledo, OH
John & Mary Lambers; Johnny, Kelly, Stephanie — Jenison, MI
Cecil & Denise Lambers; Angela, Beckie, Erin, Jeremy — Jenison, MI
Jim — at home
Barry — at home
Open house May 16 from 2 to 5 p.m. in the Lee St. Chr. Ref. Church. No gifts please.
Home address: 1701 Belden Ave. S.W., Grand Rapids, MI

1941 1981
Hoogeveen St. Catharines
"Soli Deo Gloria"

On May 4, 1981 we celebrated the 40th Wedding Anniversary of our parents and grandparents,

SIDNEY and HILDA VELDSTRA
(nee Gort)

It is our prayer that God will continue to bless and care for them through the coming years.
Love and best wishes from your children and grandchildren:
Richard & Jetty Veldstra; Michelle, David, Julie
Allan & Maria Smedes; Diana, Terence, Sophia, Anne Marie
Harry & Johanna Veldstra; Simeon, Carolyn
Robert & Marsha Burghgraef; Frans, Heidi
313 Scott St., St. Catharines, ON L2N 1J4

ANNIVERSARIES

Op njoggentjin Maeije oankommend hoopje

LYCKLE en MARTSJE PIETERSMA

mei tank oan God har fyftichste troudei to fieren. Wy winskje harren noch mannich jierren yn sounens en lok.
Har tankbere bern en bernsbern
R.R.#2, Lyn, ON

Joure, Caledonia,
Frijsian ON
1941 May 15 1981

"But as for me and my house, we will serve the Lord" (Joshua 24:15).
With great joy and thankfulness to our heavenly Father, we hope to celebrate, D.V., the 40th Wedding Anniversary of our dear parents and grandparents,

THEUNIS and TRIJNTJE SNYDER
(nee de Jong)

That God may keep them in his loving care and give them many more happy years for each other and for us all is the prayer of their children and grandchildren.
With love and congratulations, Mom and Dad, (Pake and Beppe) from;
Tony & Jennie De Weerd; Ken, Kevin, Chris, Colin, Cheryl — Caledonia
George & Thea Regnerus; George, Christina, Daniel, Timothy — Caledonia
Bill & Ann Vandenberg; Cameron, Tina, Andrea, Jenny-Lynn — Cayuga
Charlie & Lilly Snyder; Tom, Rena, Kimberley, Karen, Charlie — Caledonia
Clarence & Hazel Snyder; Denise, Dawn, Deanna, Clarence — Caledonia
Albert & Evelyn Snyder; Trevor, Tommy, Tyler — Caledonia
John & Helen van Doorn; Anne, Kelly, Melissa, Laura — Caledonia
Tom & Judy Snyder; Thomas William — Caledonia
Open house: Saturday, May 16, 1981, from 2-4:30 p.m. at home address.
Home address: R.R.#3, Caledonia, ON N0A 1A0

"Those that be planted in the house of the Lord shall flourish in the courts of our God" (Psalm 92:13).

HARMKE and PIETER STERINGA
(nee Buiter)

of Elim Villa, Waterdown, ON were granted the privilege of remembering the 45th Wedding Anniversary of their marriage on April 23, 1981. In accordance with their wishes, no special festivities had been planned. However, after the fact, their children wish to give public expression of our appreciation for all they've been, have done, and are still able to do for us. We thank God for our parents!
Their 24 grandchildren join us in wishing Opoe and Opa many happy returns of this day.
With love;
Mieke & Tim Buisman — Brampton, ON
Debby & Herb Armitage — Dewinton, AB
Emily & Roger Kelly — Hollywood, FL
John Steringa — Brampton, ON
Janet & Jerry Steringa, Georgetown, ON
Jenny & Peter Steringa — Clive, AB
Grace & Andy Steringa — Georgetown, ON
Eda & Jake Steringa — Brampton, ON

Births, Marriages, Anniversaries, or Obituaries . . . share the news with our C.C. readers! We're family!

ANNIVERSARIES

1956 May 25 1981
Dinxperlo Langley, BC

CHRIS and DIENY TOLKAMP
(nee te Linde)

For 25 years, they together have committed their way to the Lord. And, indeed, he has protected them and provided them with many blessings. With joy and thankfulness to the Lord for his faithfulness to Dad and Mom, we hope to celebrate their 25th Wedding Anniversary on May 25th.
Love and congratulations from the children:
Grace & Bill Dykman
Joe & Audrey
Joanne
Lolita
Tim
Calvin
Etlina
Christa
Darilee Noli
May God continue to grant both of you his blessings in the years to come.

Appingedam, Glen Williams,
Gron. ON
1951 May 9 1981

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psalm 37:5).
Through the goodness of the Lord, we will celebrate with our parents and grandparents,

SIEDS and SIEMIE TIESMA
(Nee Hoorntije)

the occasion of their 30th Wedding Anniversary. Thank-you, pap and mom, for the past years that have made us value all the constant love and encouragement you have given us. We thank God for greatly blessing us with you. May he continue to care and watch over you.
To Opa and Oma; we love you very much! Their children:
Afien & Henk Kloosterhof — Appingedam, Gron, The Neth.
Yvonne & Leo Weverink; Jonathan, Sarah, Rachel — Carberry, MB
Jenny & George Hessels — Brampton, ON
George & Sue (engaged) — at home
Home address: 11 Karen Dr., Glen Williams, ON L7G 2V1

Soli Deo Gloria
1931 May 21 1981
Franeker, Tottenham,
Friesland ON

"He led us all the way!"
"Now these three remain: faith, hope and love. But the greatest of these is love" (I Cor. 13:13).
With joy and thankfulness to our God, we hope to celebrate the 50th Wedding Anniversary of our parents, grandparents, and great-grandparents,

CORNELIS and ALBERTJE VANDERVEEN
(nee Kobes)

May the Lord continue to keep them in his care and bless them in the years to come.
Karl & Nan VanderVeen; Lani — Woodbridge
Andy & Alice VanderVeen; Betty & John Haagsma; Brent, Diane & Ralph Bakker, Kasey & Liz VanderVeen, Sharon VanderVeen — London
Jim & Iems VanderVeen; Liz, Audrey, Karl, Aaron — Tottenham
Jace VanderVeen — Vancouver, BC
Chris & Ann VanderVeen; Monica, Marisa — Brantford
Renske & Hans VanBrederode; Michael, Richard — Barrie,
Jill & Michael Cross — Toronto
Rinke & Sonya VanderVeen; Rachel — St. Catharines
Open house will be held on May 30, 1981 from 3:00 p.m. to 5 p.m. in the Fellowship Chr. Ref. Church meeting at 80 Thistledown Blvd., Rexdale, ON. Best wishes only please.
Home address: R.R.#4, Tottenham, ON L0G 1W0

ANNIVERSARIES

1936 May 14 1981
Oudehorne Sussex

With joy and thankfulness to our Lord, we are happy to announce the 45th Wedding Anniversary of our parents and grandparents,

ANDREW and IRENE VANDEN AKKER
(nee Peereboom)

We pray that the Lord will bless and continue to keep them in his care.
Their thankful children:
Adrian & Wilma Vanden Akker — Otsega, MI
Ellen & George Peereboom — Wayland, MI
Harriet & John Davis — Wayland, MI
Al & Elly Vanden Akker — Scotland
Dick Vanden Akker — Houston, TX
Henry Vanden Akker — Sussex, NJ
Theresa Vanden Akker — Lynchburg, VA
Andy & Tony Vanden Akker — Cochrane, ON
and grandchildren
Home address: 17 Grove St., Sussex, NJ, 07461

Opperdoes Ancaster
1936 May 14 1981

With joy and thankfulness to our Lord, we are happy to announce the 45th Wedding Anniversary of our dear parents and grandparents,

JACOB and GEPKE VYN
(nee Bosma)

We pray that the Lord will bless and continue to keep them in his care.
Love from their children and grandchildren:
Ralph & Joyce Vyn; Diane, Glenda, Jimmy, David — Ancaster
Sidney & Annette De Groot; Glenda, Margaret, Peter, Eddy, Arlene — Ancaster
Pete & Mary Vyn; Jamie, Debby, Carol-Ann, Theresa — Ancaster
Klaas & Wilma Klaver; Margaret, John, Robert — Ancaster
Rene & Dorothy De Kok; Angela, Ronnie, Kevin — Ancaster
Hank & Nelly Vyn; Brian, Stanley, Allen — Ancaster
Harry & Thea Wiersma; Jennifer, Elaine, Mary-Ann — Ancaster
Ann Vyn — Ancaster
Martin & Anne Vyn — Mount Hope
Home address: 446 Highway #53W., R.R.#1, Ancaster, ON L9G 3K9

OBITUARIES

On Good Friday, after a lengthy illness and much suffering, the Lord took to himself a dear friend,

MATHILDA KUNTZ

She now lives with her risen Savour. Halleluia! It is our heartfelt prayer that the Lord will give much love and strength to the family. Sadly missed but not forgotten.
Jack & Debbie Bezuyen
Gary & Anne Van Eyk
St. Catharines, ON
April 17, 1981

On Easter Sunday, April 19, 1981, the Lord took home, his child, our beloved mother and grandmother,

JANNA NAGELKERKE

at the age of 93 years.
"Because thou hast been my help, therefore in the shadow of thy wings will I rejoice" (Psalm 63:7).
Predeceased by her husband, Cornelis in 1955, her daughter, Geertruida Van Boven in 1978, two grandsons, one great-grandson, and three sons-in-law.
Survived by her children:
Adrian & Adriana Lambregtse — Grand Rapids, MI
Helen Gelok — Oakville, ON
Eeuwe & Grace Wymenga — St. Thomas, ON
16 grandchildren
34 great-grandchildren
1 great-great-granddaughter
The funeral took place on April 21, 1981 in Grand Rapids, MI.

ANNIVERSARIES

1941 May 10 1981

With great joy and thanksgiving to our Lord, we wish to announce the 40th Wedding Anniversary of our parents and grandparents,

JELKE and JOUKJE VANDERKLOET
(nee Nutma)

May God continue to bless them and keep them in his care. We are grateful and thankful for the love and understanding they have given us through the years.
Marten & Otie VanderKloet; James, Fred, Joyce, Dale — Athens
Richard & Mary VanderKloet; Trevor — Empress, AB
Irene & Harry Wyma; Leonard, Monica, Richard, Hiedi, Jessica — Ridgetown
Peter & Beverly VanderKloet; Donna, Steven — Addison
Charlie & Lorna VanderKloet; John, Joey, Derek, Melissa — Delta
Evelyn & Joe Haggett; Joanne, Karen, Brent — Addison
Yvonne & Abraham DeJong; Sandra, Stewart, Amanda — Athens
Anita & Gordon Andrews — Brockville
Home address: R.R.#1, Addison, ON K0E 1A0

1936 May 14 1981

With joy and thanksgiving to our Lord, we are happy to announce the 45th Wedding Anniversary of our parents, grandparents and great-grandparents,

FRED and JOAN ZANDBERGEN

May the Lord continue to bless them and keep them in his care.
With love and congratulations from their children, grandchildren and great-grandchild:
Janny & Arie Geurkink; Jack & Yvonne, Nancy & John; Pamela, Raymond, Michael, Shawn
Freda & Harold Tibben; Stanley, Jeffrey, Dawn, Brent
Henry & Hennie Zandbergen; Albert, Wanda, Ronald
Dini & Nick Frans; Beverly, Marion, Rodney
Alice & Jim Van Doorn; Jacinda, Albert, Carla, Jamie
Richard & Yettie Zandbergen; Nelson, Scott, Suzanne, Rebecca
Bill & Coby Zandbergen; Laura, Sandra, Bradly, Dwayne
Fred & Mattie Zandbergen; Andrea, Jason, Alison, Vicki
John & Theresa Zandbergen; Darlene, Tanya
Wilma & Bill Hoftyzer; Stuart, Eileen
Open house will be held on Friday, May 15, 1981 at 8:00 p.m. in the Matilda Hall, Dixons Corners, ON.
Home address: R.R.#2, Brinston, ON K0E 1C0

OBITUARIES

Maandagmorgen 27 april, 1981, nam de Here tot zich na een smartelijk lijden onze geliefde zuster en tante,

GEERTJE RAUWERDA
(nee Brouwer)

in de leeftijd van 73 jaar.
Echtgenote van Roel Rauwerda
De hoop van God's kinderen is: "Want ik ben er zeker van dat het lijden van de tegenwoordige tijd niet opweegt tegen de heerlijkheid die ons geopenbaard zal worden" (Romeinen 8:18).
Mevr. E. Rauwerda-Brouwer — Jarvis, ON
Emma & Rien Voorberg — Newmarket, ON
Ken & Didta Rauwerda — Jarvis, ON
Bill & Henny Rauwerda — Acton, ON
Cor & Susan Rauwerda — Jordan, ON
Pete & Trudy Rauwerda — Schomberg, ON
Gerdi & Ralph Hielema — Calgary, AB
Dick & Shirley Rauwerda — Jarvis, ON
Dia & Henry Veldhuis — Mt. Hope, ON
Agnes & Bert Hanemaayer — Kettleby, ON
R.R.1 Jarvis, ON.

Classified Advertising

TEACHERS

BOWMANVILLE: Durham Christian High School expects the following vacancies for the 1981-82 school year: **Music**, with a possible opening in **French**. Send letters of inquiry to: Durham Christian High School, Box 238, Bowmanville, ON L1C 3K9, Att. Ren Siebenga.

CLINTON: The Clinton and District Christian School needs a **teacher for the primary grades**, starting September 1981. Please send applications to: The Principal, Mr. R. Schuurman, Box 658, Clinton, ON N0M 1L0 or phone: (519) 482-7851.

COBOURG: Northumberland Christian School, invites applications for a **teaching Principal**, or **teachers** in the **senior elementary grades.** We have a young, interdenominational school, established in 1978, and a society which has been providing Christian education for years by busing pupils in grades 1-12 thirty miles to Bowmanville. We are interested in education that integrates faith and subject matter, one subject with another, and study with life activity. Contact Wybe Bylsma, R.R.#2, Baltimore, ON; phone: (416) 349-2091.

LUCKNOW: The Lucknow District Christian School requires a **teaching principal** for the **senior grades** beginning school year 1981-82. We will also consider a senior teacher with partial administrative duties. Please address inquiries or applications to: Mrs. B. Broer, Secr., Education Committee, R.R.#1, Kincardine, ON N0G 2G0.

ORANGEVILLE: The Orangeville Interdenominational Chr. School invites applications for a part-time teacher in the **primary grades (1-4).** This position would be afternoons (35%), working along with the master teacher (65%). Could include principal relief. Applications can also be sent for a possible **junior opening**. Send applications to: Mr. R. Duggan, Principal, 298 Broadway West, Orangeville, ON L9W 1L3. Phone: 519-941-3381 (school) or 519-941-7677 (home).

STRATHROY: The John Calvin Christian School, Strathroy, ON has a teaching position available at the **primary level**. Please send letters of inquiry and/or applications to: Mr. A. Vander Laan, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone: (519) 245-1934 (school) or (519) 245-1402 (home).

TEACHERS

TWEED: Alternate school, K to 8 seeks full time **teacher — co-ordinator — human being**. Country setting, 12 - 20 children. Salary $150 per week plus. For information write: Servival 1 School, R.R.#3, Tweed, ON K0K 3J0

UTTERSON: The Muskoka Christian School in Utterson, ON invites applications for the following teaching positions for 1981-82 school year: **Grades 1-3** and **4-6.** Please forward inquiries and resume to R. Houser, Principal, Muskoka Christian School, P.O. Box 105, Utterson, ON P0B 1M0.

WILLOWDALE: Willowdale Christian School (Toronto), is looking for an experienced, dynamic Christian teacher who would enjoy teaching **grade 7 and 8** students in a rotary system. Interest in science and instrumental music preferred. Please direct inquiries to: Mr. A. (Ben) Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school), (416) 636-3133 (home).

Western Canada

TERRACE: Centennial Christian School in Terrace, BC invites applications and inquiries for the possibility of a **Kindergarten/grade 1 combination**. Starting September 1981. Experienced or new teachers are invited to write or phone: Mr. Luke Janssen, Principal, Box 317, Terrace, BC. Phone: (604) 635-6173 (school), (604) 638-1225 (home).

NEERLANDIA: Neerlandia School requires two Christian teachers for 1981-82: (1) **language arts** teacher for grades **7-10** (ability to teach music or French an asset); (2) a **grade one** teacher. Send resumes or inquiries to: John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: 403-674-4308 (home); 674-5581 (school).

CHILLIWACK: The Chilliwack Christian School in the beautiful Fraser Valley invites applications from an experienced teacher for the position of **Kindergarten/grade 1 combination**, commencing September 1981. Please address applications or inquiries to: Mrs. Freda Brink, 41445 Yale Rd. W., R.R.1, Sardis, BC V0X 1Y0, or phone the school at 604-792-4171.

TEACHERS

PRINCE GEORGE: Cedars Christian School invites applications from experienced teachers for a **Grade 2/3 position**. Send inquiries to: Mr. R. Reitsma, Principal, 701 North Nechako Rd., Prince George, BC V2M 1A2, or phone (604) 564-0707.

HELP WANTED

MEAT CUTTER wanted **immediately**. Good working conditions, good hourly wage, experience required. Phone or write: Welland Meat Packers, 310 Riverside Dr., Welland, ON L3E 5E5; (416) 732-2561.

WANTED: experienced, responsible person for dairy farm — London-Woodstock area. Must be a good milker. Starting salary, $1,200 a month, plus good 2 bedroom house, all conveniences, all year round job. Write: Box #4588, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

STRATHROY: Experienced responsible person for dairy farm. Year-round employment job. House available. Strathroy area. Evert Terpstra, R.R.#2, Mt. Brydges, ON N0L 1W0; (519) 245-1119.

WANTED: Herd person for 50-cow dairy farm. Reply to: Box #4596, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

MATURE PERSON for greenhouse operation in Niagara Peninsula, willing to learn and take responsibility. Salary to commensurate with the person. For information call: (416) 643-1628.

EXPERIENCED heavy equipment operator wanted. Brocks, AB; phone: 403-362-4613.

ART EDITOR

The Education Department of the Christian Reformed Church is seeking an Art Editor who will be responsible for planning, design, illustration and supervision of artwork in church education material (preschool through adult levels).

Desirable Qualifications:

- Liberal arts degree
- Graphic arts experience
- Ability to work closely with staff
- Commitment to printing excellence
- Mature Christian commitment

Applicants send resumé by May 22 to:

Harvey A. Smit, Director
Education Department—CRC
2850 Kalamazoo Avenue, S.E.
Grand Rapids, Michigan 49560
Phone inquiries to
616-241-1692, ext. 152

Person to be trained for position in flower and plant sales. Year-round position. Send resume to: Calvinist Contact, Box #4617, 99 Niagara St., St. Catharines, ON L2R 4L3.

WANTED: CHRISTIAN lady as housekeeper in motherless family with 2 pre-school children. Write: Box 352, Picture Butte, AB T0K 1V0.

YOUNG PERSON to accompany handicapped young man. Duties consist of driving van, home-making and minimal nursing care. Part of the time will be spent at northern Ontario cottage. Inquiries and arrangements for interview may be directed to: Kevin Hunter, R.R.#3, Hagersville, ON N0A 1H0; (416) 768-3694.

YOUNG, RELIABLE warehouse person required immediately: some heavy lifting involved. Must have driver's licence. Call: (416) 544-3475 for interview.

Triple C. Imports Ltd.
520 Parkdale Ave. N., Hamilton, ON
L8H 5Y5

EMPLOY. WANTED

I am looking for a job as a babysitter or mother's helper in Ontario. I am an 18-year-old freshman at Dordt. My address is Kathy Boonstra, R.R.#3, Caledonia, ON N0A 1A0.

Couple, early 30's, with 2 small children, are seeking an opportunity to live and work on a farm with semi-retired farmer, preferably with future option to buy. Anywhere in Canada where Chr. schooling is or will be available. Please write: Box #4619, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Young, married couple, no children, wishing to move to Lethbridge, AB area, beginning of August, desire to work on dairy farm. Grew up on dairy farm, has 4 years work experience in all phases of farming. Worked with most types of machinery. Considerable welding experience. References will be supplied upon request. Write to: Marty Veenhuis, R.R.#2, Westville, NS B0K 2A0; (902) 396-5811.

YOUNG, AMBITIOUS married man seeks employment on a dairy farm with semi-retired farmer, with future option to buy. References available. Please reply to: Calvinist Contact, Box #4593, 99 Niagara St., St. Catharines, ON L2R 4L3.

REAL ESTATE

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ONTARIO LTD. • REALTOR

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NEW LISTING!!!
BROILERS
Almost 35,000 A quota plus Class #2, 6 year new brick ranch, 2 fireplaces, in-ground pool. Excellent barns, fully equipped Chore Time Automatic Drinkers and Feeders. Exclusive listing. Please call: GEORGE (Gerrit) LAMMERS at Toronto **483-1801** or Hamilton **387-3738.**

A 4 BEDROOM brick, ranch-style home featuring kitchen, separate dining room, living room with fireplace and double garage. Coloured steel hip roof barn; set up for dairy on 95 acres of tile-drained land; in Wellandport.

75 ACRES of sandy loam soil with a good 4 bedroom home and a 90 x 30 hip roof barn on a nice treed lot; Wellandport.

A WELL-KEPT 3 bedroom home plus 2 bedrooms in basement. A beautiful 6 acre wooded lot with pond and barn; Wellandport.

10 ACRES partly wooded with greenhouses and a well-kept 3 bedroom home; near Binbrook.

4.5 ACRES; 8-year-old 3 bedroom brick ranch with attached garage and workshop; Wellandport.

WAINFLEET; 3.3. acre treed lot with a good 3 bedroom home. Asking only $43,900.

WAINFLEET; 10 acres of sandy loam soil, no buildings; 12% interest on 1st mortgage.

DUNNVILLE; approximately 5 acres of good productive land with 4 bedroom home and barn; asking only $54,900.

DUNNVILLE; 5 acres; 2 storey brick house and large barns; asking $67,900 with 11% interest on 1st mortgage.

Call:
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416-388-0655 or 957-3822
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Hamilton, ON

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON
519-482-3455

BREEDER BARN for poultry; 1 floor home; 7 acres; near Clinton. FP836.

90 ACRES, 70 workable; house and barn; near Clinton; $145,000. FG835.

FEEDLOT 500-600 head; computer feeders; 3 silos; brick home; 100 acres, 75 workable; systematic tiling; Stanley township. FG819

600 ACRES, 495 workable; excellent cashcrop land; 2 sets of buildings; McKillop township. FG796, 797

430 ACRES, 390 workable; no buildings; systematic tiling; Steven township. FA699.

BASIC LAYER QUOTA 33,818; modern barns, good home, beef barn, 100 acres; systematic tiling. FP829.

DAIRY, 125 ACRES; pipeline; 2 barns, 3 silos; good house; holstein herd; quota and machinery included; 10½% mortgage. FD814

DAIRY, 100 ACRES; milking parlour, 128 stalls; registered Jersey herd, quota and machinery included; 10 7/8% mortgage; good house; near Teeswater. FD809.

DAIRY; 200 ACRES, 185 workable; 62 tie-ups, pipeline, 3 silos, 45 Holstein and quota; brick house, near Kincardine. FD787.

138 ACRES, 125 systematically drained; 80 sow, 600 hog capacity; modern home; Hay township; $420,000. FS772.

50 ACRES, modern loose pen barn, 2nd barn; house; near Auburn. FG785.

DAIRY, 85 free stall; 200 acres, 165 workable; 12-cow parlour, quota. FD743.

50 ACRES, 46 workable; 3-bedroom home; 15-sow barn, bank barn; near Auburn; $75,000. FG741.

37 TIE-UP BARN; 100 acres, 94 workable; good house; $185,000. F778.

237 ACRES, 225 workable; 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota; near Clinton. F721.

BEEF BARN; brick home; 100 acres; near Londesboro. F701.

50-SOW FARROW-TO-FINISH; modern barn; 187 acres, 175 workable; 3 bedroom home; 10-1/8% mortgage. F735.

703 ACRES, 628 workable; 3 sets of buildings. F655.

80-SOW BARN; 115 fattening, liquid manure; brick house; exellent buildings, 28 acres. F756.

100 ACRES; grain drier, storage bins; ranch style house. F715.

BROILER QUOTA, 20,000 plus class 2, roaster A. Quota 1,220, annual pullet production 70,000; modern 4,000 sq. ft. home; built-in pool; 20 scenic acres. You can also buy 30 acres across the road with 18,000 layer quota; 3 bedroom house. F480.

We have other farms available.
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Edmonton Christian Schools

Although a number of positions have been filled, we still have 2 positions for which we are seeking applicants:

- full time high school **math instructor**
- and a ⅔ high school **French position.**

Our system consists of nearly 80 committed educators seeking to work out an educational experience which more clearly reflects His claim on life is fertile soil in which to grow personally and professionally.

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Lee Hollaar, Principal
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Telephone: (403) 454-0791

BULKLEY VALLEY CHRISTIAN HIGH SCHOOL

In Smithers, BC invites applications for teachers for the 1981-82 school year, with qualifications in the following areas:

- **Business Education**
- **French**
- **Home Economics**

Send applications to:
George Koopmans,
Bulkley Valley Christian High School,
Box 3635, Smithers, BC V0J 2N0.
Phone: (604) 847-4238 (school)
(604) 846-5386 (home)

Classified Advertising

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Well-established auto body repair and paint shop, licenced for used car sales. 3 bay workshop, painting room, offices, parts room, 2 washrooms, big parking lot. P and L statements available, going concern.

For more details call:
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and ask for Art Vander Vliet
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DAIRY farms as going concerns, anywhere in Ontario. We use discretion. Please write or give me a call.

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178 ACRE dairy farm, with cows, quotas, and machinery; three barns plus 2 implement sheds; silo; stable cleaner; 3 bedroom frame home.

APPROXIMATELY 49 ACRE FARM, set-up for pigs; immaculate 8-year-old, 3 bedroom brick house; ideal farming soil; own gas well (good); main buildings in excellent shape.

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FOR SALE: Broiler farm, 26,000 birds; Northeast of Toronto; first mortgage 9¼%.

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4,400 BASIC LAYER QUOTA: plus 20 sow, farrow-to-finish; 10 acres land; modern ranch home on highway; close to Smithville.

8,400 CAGE LAYERS, and finishing barn for 350 hogs with good contract; both barns only 1 year old; 3 bedroom, ranch home; 50 acres land; FCC mortgage at 10¼%.

200 ACRE DAIRY FARM, all tile drained; complete with registered Holstein herd; equipment and milk quota; 2 homes in excellent condition; must really be seen.

HEAVY TURKEY QUOTA; 2 good barns; fully equipped with chore-time feeders, etc.; good 5 bedroom home; 100 acres land; priced to sell. (Call Gord).

10,300 CAGE LAYERS, 6,000 pullets per crop; farrow-to-finish hog operation; 4 bedroom home; all set up on 100 acres land; Guelph area. (Call Gord).

Member of Agri-Vision Organization.

For more information call:
KEITH MILLER & ASSOCIATES REALTY LTD.
220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Keith Miller
774-4077 (Evgs.)
or Gord Gray, **519-822-4438 (res.)**

PERSONAL

Attractive, outgoing Christian young lady, age 22, with two small children, Alberta, would like to meet Christian gentleman (25-30). Serious replies only. Calvinist Contact, Box 4616, 99 Niagara St., St. Catharines, ON L2R 4L3.

PERSONAL

Bejaard, eenzaam alleenwonend weduwnaar zou gaarne in contact komen met weduwe van omstreeks 65 jaar om, zo de Here wil, nog enkele jaren samen van het leven te genieten. Brieven, liefst met foto en tel. nr., kunnen gezonden worden aan Box #4615 van Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Writers who correspond by means of letters under box numbers are requested to maintain the value of this unique way of making new contacts by providing proper character references and by expecting them in all letters they receive. Since this mail is handled with the strictest confidence at the C.C. office, letter writers are advised to make use of the references to keep themselves informed.

FOR RENT

76 WINNEBAGO CHIEFTAIN for rent or sale, excellent condition; sleeps 7 plus; roof air, 4 pc. bath, 4 burner stove, eye-level oven, 2-way fridge and freezer, AM/FM 8-track stereo, CB, awning, new upholstery throughout. Call (days) (416) 624-6279; (evenings) (416) 659-7836.

ACCOMMODATION

College student would like to board or share an apartment in Guelph from mid-June to mid-October. Call Alida at: (519) 327-8716.

Looking for room and board in the Rexdale area, near Martin Grove Rd. Please reply to Calvinist Contact, Box #4618, 99 Niagara, St., St. Catharines, ON L2R 4L3.

Christian female, 30's, interested in sports, education and theatre, would like to share older house in the St. Catharines area. Furnished or unfurnished. Please call: 685-0064.

LONDON: Three University of Western Ontario students are looking for one or two more girls to share a town house in the northwest end of London, Ontario, for the 81/82 school year. For more information please call or write: Wilma C. Hesselink, R.R.#2, Drayton, ON N0G 1P0; 519-638-2166.

VACATIONING IN WESTERN CANADA?
Home for rent in Edmonton, AB from early **July** to late **August**. Will house eight comfortably. If interested call: 1-403-455-1454.

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R.S. BAKEMA
Telephone: 645-2738

Manderley Manor Resort/Motel
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95 metres from beautiful, sandy beach
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LEN & RITA BETTE

MINISTERS NEEDED

BROCKVILLE: Are you planning your vacation in Eastern Ontario? Bethel Chr. Ref. Church in Brockville, being without a minister, would very much appreciate your bringing God's Word to us on Sundays when you are in our area. Please contact: Mr. H. Breimer, 324 First Ave., Brockville; (613) 342-6844, or Mr. G. VanderWerf, 15 James St. W., Brockville; 342-5240.

If you have a comment or opinion you would like to share, please send them in, to the editor.

SUMMER JOB MARKET

Students may advertise in the Summer Job Market free of charge, but they are requested to instruct us to cancel the ad as soon as they have found summer employment. This service will run until the May 29 issue inclusive.

ACTON: Boy of 16 wou[illegible]e farm job. Please phon[illegible] write: Arthur Rinsma, R.R. [illegible]cton, ON L7J 2M1. (519) 853-[illegible]. Found Employment

ATHENS: 18-year-old girl, Calvin College student, seeking summer employment, which would include room and board, from May 21 - August 29, anywhere in Ontario. Experience in typing, waittressing, and housecleaning. Would enjoy working with children. Eager and willing to do any type of work. Please contact: Diane Oosterhof, R.R.#4; North Augusta, ON K0G 1R0; 1-613-924-2846.

BARRIE: 3rd year Calvin student looking for summer work beginning May 25, 1981. Experience as housekeeper, babysitter, hired hand on dairy farm and receptionist. Jane Borger, 168 Veenstra, Calvin College, Grand Rapids, MI 49506; (604)-942-9150, or R.R.#2, Utopia, ON (Barrie) (705)-424-9414.

BELLEVILLE: Grade 13 student seeks summer employme[illegible]on dairy farm. Has 5 years e[illegible]nce with machinery and [illegible]ng. Will be attending C[illegible] College in the fall. Please co[illegible] Rick Dykstra, R.R.#2, Avonlough Rd., Belleville, ON K8N 4Z2; (613) 962-0313. Found Employment

BOWMANVILLE: I am a 19-year-old, first-year college student. I am looking for any type of work, preferably related to business since that is what I'm studying at college. I am available for work from May 7 to Aug. 28. I would like to work in the Oshawa/Lindsay/Bowmanville area. For more information write to Marilyn Broersma, R.R.#5, Bowmanville, or phone 1-416-263-2985.

BOWMANVILLE: Student seeks summer employment on any type of farm, has two summers experience. My name is John We[illegible]ius, currently a grade 12 st[illegible]t at Durham Christian High S[illegible]ol to be graduating in June[illegible]ng to Dordt College in Septe[illegible]er. Eager and healthy. Please phone: 1-416-623-4120 or write: John Wesselius, 10 Liberty St. North, Bowmanville, ON L1C 2L4. Found Employment

BOWMANVILLE: I am a 16-year-old student looking for summer work with room and board. Some experience on a farm. Like to work in a nursery. Phone or write: David Rypstra, 84 Elgin St., Bowmanville, ON L1C 3E4; phone: 623-7081.

BRAMPTON: 17-year-old Dordt College student is seeking summer employment. Likes to work with children, but will accept anything. Has experience with fast foods, saleslady. Would prefer the Brampton area. Available May 11. Contact: Vivian DeBruyne, 40 Grand Circuit Crt., Brampton, ON L6Y 1A4, or phone: (416) 451-7382.

BROCKVILLE: Student, 17 years old, seeks summer employment in Ontario. I have some experience in working in a garden and in a restaurant, but any job will do. Please phone or write: Allan Pyl, 788 Comstock Cres., Brockville, ON K6V 6E1; 1-613-342-3613.

BROCKVILLE: An eager 16-year-old youth seeking summer employment in Ontario. Available from July to September. I desire any type of work. Please write or phone: Randy Vandommelen, 721 Steward Blvd., Brockville, ON K6V 5T4; 342-9550.

BURLINGTON: Strong, 17-year-old student, looking for summer employment. Experienced in farm work, market stand, landscaping, and gas attendant. Willing to work, will board. Please write: Jim Vissers, 4332 New St., Burlington, ON L7L 1T5. Phone: (416) 634-2741.

CAISTOR CENTRE: Eager 16-year-old from Niagara Peninsula seeks summer employment at any type of work. My name is Jim Klazinga and if you have work for me, please call 1-416-957-7700, or write: R.R.#2, Caistor Centre, ON L0R 1E0.

CALEDONIA: I am looking for a job as a babysitter or mother's helper in Ontario. I am an 18-year-old freshman at Dordt. My address is: Kathy Boonstra, R.R.#3, Caledonia, ON N0A 1A0.

CHATHAM: 17-year-old, grade 12 student, raised on the farm, would like summer employment. Experienced with cattle, hogs and general farming. Please contact: John Dieleman, R.R.#6, Thamesville, ON N0P 2K0; (519) 354-2055.

CHATHAM: 18-year-old girl, finishing first year at Calvin College seeks summer employment. Willing to do any type of work. Available May 24. Please contact: Linda Dieleman, R.R.#6, Thamesville, ON N0P 2K0; (519) 354-2055.

CHATHAM: Two 17-year-old boys looking for summer employment in same area, preferably farm work. Both raised on farms and experienced in cash crop farming with hogs. Good, hard workers. Please contact: Art Brouwer, R.R.2, Chatham, N7M 5J2, (519) 352-4391 or, Jim DeVries, R.R.5, Dresden, N0P 5K0, (519) 683-2747. Please call evenings.

CHATHAM: Grade 11 student looking for a summer job on a dairy farm in southern Ontario. Have had 4 years experience working on beef farm. Please contact Calvin Dreise at (519) 352-8931, R.R.#6, Chatham, ON.

CHATHAM: 16-year-old girl looking for a summer job of any kind. Am a qualified swimmer and have first aid. Also am a qualified babysitter and mother's helper. For more information please contact Brenda Antuma, 4 Madera Cres., Chatham, ON, N7M 6A1. Phone 519-352-4446.

COCHRANE: I am an 18-year-old, grade 12 graduate and am seeking summer employment on a fruit or vegetable farm or greenhouses. I have farm experience. Available anytime now till the end of August. Please contact: Peggy Struyk, R.R. #3, Cochrane, ON, P0L 1C0; phone: 705-272-5672.

DRAYTON-MOOREFIELD: 16-year-old girl seeking summer employment. Do most anything. Experience in babysitting and mother's aid. Contact: Trish Tacoma, R.R.#1, Moorefield, ON N0G 2K0; (519) 638-2604.

DUNNVILLE: Boy of almost 16 years old would like a farm job. Phone or write: Rob Kamping, 774-6304; R.R.#5, Dunnville, ON N1A 2W4.

Classified Advertising

SUMMER JOB MARKET

DUNNVILLE: Reformed Bible College student desires work in a camp or any type of work. Call Freda Hoekstra at 1869 Robinson Rd., Grand Rapids, MI 49506, (616) 454-8620 or R.R.#1, Dunnville, ON, (416) 774-4424.

DUNNVILLE: I am an 18-year-old and I am finished school in the end of June. I am looking for a job on a farm in the western provinces. I have some farm experience. Please call: 416-774-3793 or write Rick Boorsma, R.R.#1, Lowbanks, ON N0A 1K0.

FERGUS: I would like a full-time summer job in anything. Henry de Jong, 117 St. Arnaud St., Fergus, ON N1M 3L8; 843-5234.

FORDWICH: My name is Margaret Borg. I am 18 years old. Am willing to do anything, but prefer employment involving accounting. R.R.#1, Fordwich, ON N0G 1V0, or phone (519) 335-3669, evenings.

FOREST: I am a 17-year-old farmer boy and I am looking for a summer job preferably on a farm. Have experience with chickens, pigs, and also field work. Will consider any other job, preferably in the south/southwest of Ontario. Please phone Sid Klazinga at 519-873-4694, Forest, ON.

GUELPH: 17-year-old girl looking for any type of full-time employment in a Christian environment during the summer months. Willing to work with children as mother's helper, work as a sales clerk, work in a greenhouse, or on a farm. I enjoy working preferably in the southern Ontario area. Please write to Marja Nugteren, 117 Forest St., Guelph, ON, N1G 1J3. Phone: 1-519-821-2525.

GUELPH: University student desires work on a swine farm. Summer or full-time. Call or write: Wilfred Bootsma, 519-824-8742. Box 310247, Guelph, ON N1G 2W1.

GUELPH: I'm 16 years old and I'm looking for a job on a farm. I have three summers experience on a dairy farm. Available half of June to the end of August. Please write or phone: Eric Buss, 72 University Ave. W., Guelph, ON N1G 1N7; (519) 824-9528.

GUELPH: 17-year-old boy looks for summer employment in greenhouse or with landscaping firm. Has some experience. Albert Van Ommen, 63 Cedar St., Guelph, ON N1G 1C4; (519) 821-9147.

HAMILTON: I am a 17-year-old boy looking for a summer job. I've worked in two garages doing shop clean-up. I will do anything and like working outside. Please write or phone: Sid Bosma, 65 Lister Ave., Hamilton, ON L9B 1E1; 389-1722.

HAMILTON: Experienced, mature, 14-year-old, is looking for a mother's aid job during the summer months, anywhere in Ontario. Please call: Marion Homan, (416) 662-8346 or write: 2 Elvia Crt., Stoney Creek, ON L8G 3W8.

HAMILTON: Architectural technician student is looking for a summer job. Has completed first year of community college. Would like to work somewhere where I could gain some experience in my field. Please write to Grace Scholman, R.R.#2, Dunnville, ON N1A 2W2, or phone: 389-6918 (until April 22, 1981) or 774-6184.

HAMILTON: 17½-year-old girl wishes a summer job. Has experience as cashier, mother's helper, babysitter, and picking cucumbers. I have references. Please contact: Carolyn Bazuin, 1423 Upper Wellington, Hamilton, ON; phone: 385-5402.

HAMILTON: College student is looking for a summer job; will move anywhere in Canada. Has experience in drafting, working on a pig farm, and being a nanny. Please write to Grace Scholman, R.R.#2, Dunnville, ON N1A 2W2 or phone: 389-6918 (until April 22, 1981) or 774-6184.

HAMILTON: I am a grade 11 student at H.D.C.H., Hamilton, and I would like to acquire experience in office work. I have taken the following business subjects: typing, accounting, and shorthand. I have already had some experience at my dad's office. I am also interested in working with books and a job in a library or book store would also be much appreciated. Please call Jessica Prinzen at 389-1844, Hamilton.

HAMILTON: I am a 17-year-old student, now finishing grade 11 at Guido de Bres Christian High School, and wish to be employed on a farm in the South-eastern Ontario region, preferably Hamilton area. My name is Harry Vandermaart, R.R.2, Harvest Rd., Dundas, ON, L9H 5E2. Phone: 416-628-2788.

HOLYROOD: 17-year-old female seeks summer employment. Interested working in a campground, office, store, restaurant or farm. Typing average is 55 wpm. Experienced in all types of farm work and babysitting. Available all summer. Please phone: 395-2837 or write Renee Duiker, R.R.#1, Holyrood, ON N0G 2B0.

INGERSOLL: Grade 12 graduate would like year-round employment. References available. George Reitsma. Call 519-485-4584.

KINGSTON: 18-year-old girl looking for summer employment. Willing to work with children as mother's helper (live-in), as a waitress, cashier or hairdressing apprentice. Any other work as well. Please write to: Fran Kempenaar, 291 Phillips St., Kingston, ON K7M 1V7 or phone: 1-613-546-7852.

KITCHENER: I am an 18-year-old girl, attending Calvin College in the fall. I am willing to do any type of full-time work. I have experience as a sales clerk, whiteprinter, sewer, and babysitter. I can also type. Available any time. Please contact: Helen Lammers, 18 Wilkins Dr., Kitchener, ON N2E 1L2; (519) 745-4322.

LINDSAY: Girl, 18, excellent student, attending Calvin College this fall, looking for summer employment from June to September. Experienced in retail selling and customer service. Good recommendations. Willing to do almost anything. Contact: Arlene Buwalda, R.R.#6, Lindsay, ON K9V 4R6. 1-705-324-9835.

LONDON: Student seeking full-time summer employment, preferably in London area. Presently studying 2-year course at Fanshawe, to work with developmentally handicapped. Available May 3. Reply to: Margaret Quartel, 31 Cartwright St., Apt. #3, London, ON N6B 2W5, phone: (519) 439-9458.

LISTOWEL: Looking for summer employment from May to August. Wish to work in a bakery or restaurant. Willing to do any type of work. 18 years old. Margaret Miedema, R.R.#4, Listowel, ON N4W 3G9; 291-3619.

LUCKNOW: Hard-working, energetic 19-year-old girl with over 3 years farming and babysitting experience seeks summer employment. Willing to do anything. Can type. Enjoy meeting people. If you need me as badly as I need you, phone or write: Alice Vander Klippe, R.R.5, Lucknow, ON N0G 2H0; (519) 357-1688.

MOOREFIELD: 16-year-old girl looking for summer employment. Babysitting or mother's helper preferable, but other work is acceptable. Please contact: Sylvia Vanden Hazel, R.R.#2, Moorefield, ON N0G 2K0. (519) 638-2191.

NEPEAN: College student seeking summer employment. Will train for anything! Loves outdoors, eager for a challenge! Phone or write: Alice Vanderwerf, 15 Withrow, Nepean, ON K2G 2H7. 224-1810.

NIAGARA: Mature, 15-year-old girl interested in babysitting or mother's helper in the Niagara Peninsula. Experience with new-borns to 12-year-olds, but would prefer 9 months to 6 and 7-year-olds. References available. Please contact: Sandra Wynia, (416) 682-6981 or 92 Grapeview Dr., St. Catharines, ON L2R 6P9.

OTTAWA: 19-year-old, grade 13 student with car, available mid-June. Previous jobs include key-punch operator, income tax preparer and store clerk. Trained at bookkeeping, typing, filing, marketing. Bondable, can supply references. Call Dennis Bakker at: 445-5447.

ST. CATHARINES: 16-year-old high school student is looking for summer employment. Enjoys being with children. Excellent babysitter. Please contact: Kim Vanoostveen, 5 Royal Orchard Cres., St. Catharines, ON L2N 4E8. Phone: (416) 934-4252.

ST. CATHARINES: 16-year-old girl seeks summer employment. I am experienced and enjoy working with crippled children and younger girls. I am an experienced babysitter and experienced swimmer in courses at the Y.M.C.A. I enjoy outside work and activities. Please write: Marlene van Brakel, 31 Forster St., St. Catharines, ON, or phone: 1-416-935-4997.

ST. CATHARINES: 17-year-old girl seeks summer employment, experienced babysitter, and also enjoys working with younger children. I have had 3 years experience with girls ages 8 through 11. I also enjoy outside summer activities and sports. Please write to Karen Luchies, 21 Forster St., St. Catharines, ON, L2N 2A1 or phone: 416-934-3309.

ST. CATHARINES: I am a 16-year-old student looking for summer employment which would include room and board. Experienced in greenhouse work. Willing to do anything. Please reply to Allan Suk, 15 Sharon St., St. Catharines, ON L2N 3J3. 934-3605.

ST. CATHARINES: 17-year-old St. Catharines girl seeking summer employment, preferably in the Niagara Peninsula. Please contact Erika Wynands at 416-935-9035, or write, 1 Lafayette Dr., St. Catharines, ON L2N 6C1.

ST. THOMAS: I'm a teenage girl looking for a summer job and I'm willing to do anything. I've had experience cleaning house, babysitting, cooking and doing other odd jobs. Lydia Van Meppelen Scheppink, R.R.#5, St. Thomas, ON N5P 3S9.

SCARBOROUGH: Active 16-year-old girl wants summer outdoor work, enjoys sports and work with children. June 15 to end of August. Lynda DeVries, 49 Brookridge Dr., Scarborough, ON M1P 3M3.

SCARBOROUGH: Tall, strong 17-year-old boy wants any summer work. June 15 to end of August. Has experience with furniture moving company. Steve DeVries, 49 Brookridge Dr., Scarborough, ON M1P 3M3.

SCARBOROUGH: I am a 16-year-old, 6 ft. 4'' male, looking for summer employment in Southern Ontario. Have had previous experience in farm work, but will accept any type of employment. References available. Please Contact: Richard Weeber, 109 Porchester Dr., Scarborough, ON M1J 2R4, phone: 416-431-7424.

SEAFORTH: I am a 16-year-old high school male looking for work anywhere in Ontario. I am a responsible person who is experienced with almost any type of farm work. I'll do any kind of work that is available. Contact: Clarence Vandeban, R.R.#1, Seaforth, ON N0K 1W0; 1-519-527-0705.

SMITHVILLE: 17-year-old student with driver's licence seeks summer employment. Willing to do anything. Write or phone: Ted Soldaat, R.R.#2, Caistor Center, ON L0R 1E0; 957-3840.

SMITHVILLE: 18-year-old female, grade 12 graduate is looking for full-time employment of any sort in the Niagara Peninsula. Phone: (416) 957-3664, and ask for Charlene Vander Veen.

SMITHVILLE: 15-year-old male student is looking for a summer job on dairy farm. Has 3 summers experience. Phone: 957-3664. Henry Vander Veen.

SMITHVILLE: 16-year-old boy is looking for summer job. Has driver's licence. Will do anything except garden work. Chris den Hoog, R.R.#1, Smithville, ON L0R 2A0, or phone: 643-3701.

SMITHVILLE: College student is looking for summer job. Has farm experience and driver's licence. No garden work. Jeff den Hoog, R.R.#1, Smithville, ON L0R 2A0, or phone: 643-3701.

STRATHROY: 15-year-old boy (grade 10 student), looking for summer employment. Responsible worker willing to do any work. Call Rene Van der Laan, 95 Adelaide St., Strathroy, ON N7G 2V1. 519-245-1402.

STRATHROY: Calvin College student seeking summer employment. Responsible, hard worker with the following experience in greenhouses, store clerk and cashier. Able to start June 1. Call Margaret Van der Laan, 95 Adelaide St., Strathroy, ON N7G 2V1. 519-245-1402.

TORONTO: An 18-year-old boy seeks a summer job on a farm. Has had 2 years experience on a 500 cow, feed-lot style dairy. Available all summer. Please contact: Doug Griffioen, 83 Goulding Ave., Willowdale, ON M2R 2P3. (416) 221-5949.

TORONTO: I am a 3rd year Dordt College student, looking for summer employment in the Toronto area. In addition to having worked as a waitress and maid, I have experience as an investigative reporter for a radio station. References will be supplied on demand, and any job would be appreciated. Please contact Corinna Meijers, c/o C. Van Eek, 711 Finch Ave. W., Apt. 702, Downsview, ON M3H 4X6; (416) 636-1375.

TRENTON: 15-year-old boy looking for summer employment. Have 2 summers experience on dairy farm. Please write to: Jason Westerhof, R.R.#4, Trenton, ON K8V 5P7, or phone: 613-394-2306.

WARMINSTER: I am an 18-year-old student looking for a summer job out of the province of Ontario. I would be interested in a job on a farm. I have some previous farm experience. Please write or phone: Ron Hartog, Warminster, ON L0K 2G0. (705) 326-7195.

WATERLOO: I am looking for agricultural work (farm hand). Contact Paul Van Katwyk, R.R.#1 Country Squire Rd., Waterloo, ON, N2J 4G8.

WOODSTOCK: Grade 12 student seeks summer employment willing to do any type of work. Experienced working on farm. Please phone 519-467-5 or write to: Dan Albias, R.R.#5, Woodstock, ON N4S 7V9.

IOWA: Dordt College student is in need of a summer job. Contact: Judy Reitsma, Box 451, Dordt College, Sioux Center, Iowa 51250 U.S.A., or call: 519-485-4584.

ALBERTA/BC: 17-year-old student, with experience on modern dairy farm and field work, wishes summer employment on farm. Preferably in either Alberta or British Columbia. Call: John Langeraap at 416-774-5279, or write: R.R.#2, Dunnville, ON N1A 2W2.

ALBERTA/BC: Second year agricultural student is looking for a job in Alberta or BC. Have good farm and mechanical experience. Available April 24-Sept. 5. Please call or write: Tom Bruulsema, 19 Fountain St., Guelph, ON N1H 3N5; Phone: 519-837-2745.

CALGARY: Seeking summer employment plus room and board in the Calgary, Alberta area. Have had several years waitress experience, one year meat wrapper in a slaughter-house, six months apprentice baker, and various other jobs. I'm 22 years of age and willing to do any type of work providing good wages. Please contact: Mary Zwart, c/o Calvin College, Beta 6, Grand Rapids, MI 49506.

CALGARY: I am a 20-year-old Calvin College student looking for summer employment from June to September. I am experienced in farm work, working with young children and retail selling, but am willing to train for anything. I love the outdoors and am very eager, responsible and hard-working. Please contact: JoAnne Veeneman, 52 Lee Ave., Simcoe, ON N3Y 3K5; 1-519-428-0434.

CALGARY: I am a 19-year-old Calvin College student looking for summer employment from June to September. I am experienced in farm work and greenhouse work, but am willing to try anything. I am responsible, hard-working and need the money for college. Please contact: Marilyn Berkel, R.R.#4, Simcoe, ON N3Y 4K3; (519) 426-3829.

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The talking hands

by Berta Hosmar

Chapter one
The new neighbours

"Come on Gary, catch that ball and throw it back to me!" called Eric. Gary did not move but kept staring at the goldfish in the pond. His hand reached out, but before he could take a happily swimming fish out of the water, Eric came running and grabbed him by the shoulder.

"Don't do that, you don't want to hurt my pets, do you?" he asked. Gary looked at Eric and started to smile uneasily, but he did not say anything, and for a moment Eric didn't quite know what to do. Funny kid, that Gary; why didn't he say something?

Eric had been very happy that new neighbours had moved into the vacant house yesterday. They had children his own age and that was just great, for the summer holidays had just begun and this street was very quiet with few children. A little while ago the twins, Jim and Betty Weldon, had come over to his house. They were fun, and the three of them had started to play ball right away.

Later their younger brother had come outside, right in the middle of the game, and Jim had said hurriedly, "That's Gary." Gary had discovered the pond and had amused himself by staring at the rapidly swimming fish. He was too young to play with them anyway. He probably didn't even go to school yet.

"Don't you have a pet?" asked Eric, but Gary kept right on smiling and said nothing. Just then Betty and Jim came running, and Betty did something strange. She took Gary's face between her hands and made the little boy look at her. Then she shook her head several times and said very plainly and slowly, "No, no, Gary!"

Gary stared at his sister's face and his lips started to move but he did not make a sound. He looked again at the pond but then he suddenly turned around and started to walk back to his own house.

"What's wrong with him?" asked Eric curiously. "Doesn't he want to talk? How old is he?"

"Gary is five, and it's not that he doesn't want to talk, he just doesn't know how to, at least not yet. Even if he learns to speak it will be hard for other people to understand him," answered Jim. "We should have told you right away, Eric, but we were in the middle of that ball game. Gary can't hear you. He's deaf. He didn't wear his hearing aid this morning. He hates those buttons in his ears and he always tries to sneak out of the house without it. I guess Mom was so busy getting the house ready after we moved that she didn't notice."

"Boy, I didn't know that!" exclaimed Eric. "What does his hearing aid look like? Is it heavy?"

"No, not at all. It looks a bit like a transistor radio," explained Betty. "He's wearing a small battery on his chest with wires attached to it. Those wires go to the "buttons" in his ears. He has to wear it all the time, except when he goes to bed, or when we take him swimming or something".

"Can't he hear anything at all, not even when you shout at him?" Eric wanted to know.

"Not very much. Only very loud booming sounds, and without his hearing aid he doesn't even hear those," answered Jim. "Try it, call him and you'll see."

"O.K., I'll try," said Eric eagerly. He yelled at the top of his voice, "Gary, come on; we'll play with you!" But Gary had almost reached his backdoor and did not even turn his head.

"The doctors told my parents that Gary has about ten percent hearing left in one ear, and only about two percent in his other ear," Jim continued. "He was born that way. You can tell that he can hear things like a jet flying low, and he can also *feel* sounds. That's what they call "vibrations." He'll know if the radio is on by putting his hand on it. He's pretty smart, you know."

"That's really something," said Eric thoughtfully." I want to find out what it's like. I'll put my fingers in my ears, and you talk to me Betty." Betty giggled when Eric moved back several steps and plugged his ears tightly with his fingers.

"Eric, what's the matter? Are your ears itchy?" she shouted, and Jim added with a grin, "You look like an elephant now, Eric."

"I didn't hear a thing. What did you say?" Eric wanted to know and Betty teased, "That's for us to know and for you to find out."

"Doesn't your brother often feel miserable?" asked Eric. "Everybody can fool him. He can't even hear what people say about him. Will he go to school next year? He can't even hear the teacher."

"A teacher for the deaf comes to our house twice a week and she tries to teach him lip reading and sign language," explained Jim. "He'll go to a school for the deaf next year and he'll only be coming home on weekends. He'll also have to learn to spell the alphabet with his fingers. He already knows a few letters. They call it the manual alphabet. Signing is really quite simple. You just talk with your hands. We have learned it, too, so we can talk with Gary. Come on Betty, let's show Eric."

For the next few minutes Eric was so amazed, he was speechless. Jim and Betty were looking at each other and they moved their fingers and hands rapidly. They seemed to understand each other but they didn't say a word.

"What are you talking about?" he asked, and Betty laughed. "I told Jim I wanted to go and ride my bike, but Jim said we had to go home and ask Mom if we had to do any chores. She told us to be back in an hour. Every word has a sign. We have a book at home and we practise all the time. Gary is also catching on, but he also has to watch us when we're talking. That's lip reading and when he knows that he can learn to talk, even when he can't hear himself. Usually when we speak with Gary we use sign language, and we speak at the same time. His speech will probably never be very clear. Deaf children often speak in a very monotonous voice because they can't hear themselves, but we still hope he'll learn. He can say a few words."

"Let's go home before Mom calls us," suggested Jim." "See you later, Eric."

Eric walked slowly to his own back door, thinking about Gary. Boy, those new neighbours had certainly given him an interesting time!

Chapter two
Eric's plan

"Mom!" called Eric, as he entered the kitchen. "Where are you?" Mrs. Cook did not answer and Eric noticed that Mom's car was not in the driveway. Then he found a note on the kitchen table: *I went to the plaza. Will be back at lunchtime.*

Eric went to his room to get a book to read but he couldn't get Gary off his mind. The house was very quiet. It was pretty boring at times to be an only child. Lucky that Betty and Jim were such neat kids. They could have a lot of fun together. But that Gary! Imagine, hearing next to nothing all your life! What would be worse, to be blind or to be deaf? Why not try to find out? Eric turned on the television. He plugged his ears again and started to watch the program. Then he remembered that it would be easier to turn the sound off. People were moving on the screen and they were talking to each other but it really wasn't much fun to watch T.V. if you couldn't hear what the people on the screen were talking about. Now he'd better pretend to be blind. Eric went to the kitchen to get a tea towel. He might as well blindfold himself instead of just closing his eyes. This time it still wasn't much fun just listening to some voices and not seeing any pictures.

"Are you all right, Eric? Watching T.V. with a towel over your eyes isn't very clever." He heard his mother's voice and quickly took the blindfold off and looked at her.

"I didn't hear you coming, but I'm sure glad I can see you," he said solemnly, and his mother started to laugh.

"So am I," she agreed. "Tell me, what kind of a game were you playing?"

Eric told his mother all about Gary Weldon, his new neighbour. All of a sudden Mom understood why her son was so serious. Typically Eric. He was so sensitive and Gary's handicap seemed to bother him a lot. She was glad that the family next door had children. Eric needed children to play with.

"That little fellow must feel pretty lonely at times," Mom remarked.

"It will be hard for him to play with other children. Take hockey for instance, or baseball, or soccer. He can't hear the other boys and I wonder if he can ever be on a team with boys who can hear. I doubt it very much, but they must have organized games for deaf children at the school for the deaf. Riding a bike will also be dangerous for him for he can't hear the traffic coming. It makes you thankful that God gave you a body without any handicaps, doesn't it Eric?"

"It sure does," agreed Eric. "Do you think that Gary can't play any games with other kids at all?"

"Let me think," answered Mrs. Cook thoughtfully. "He can do puzzles and other kids could help him. Then, of course, he can colour and play with Dinky toys, and when he's older he can make models. I'm sure we can come up with a whole list of things Gary can do, alone or with other children. And don't forget, when he goes to school he'll probably be much happier, for he will be with other children who are also deaf, and he will be in an environment where people understand his handicap and know how to help him. Have you ever seen a church service for the deaf on television? I've seen it a few times. We should watch for it. It must take a lot of time and patience to teach deaf children. I'd like to find out more about Gary myself. I wanted to bake a cake for our new neighbours this afternoon and say hello to them. Why don't you come along?"

To be continued

Evangelicals assess evangelism and social involvement

GRAND RAPIDS, U.S.A. — The relationship between evangelism and Christian social responsibility has become a lively topic in evangelical circles. Many leaders are concerned that it should not develop into a divisive issue.

Recent evangelical advances in North America and phenomenal church growth in many parts of the Third World have demonstrated a commitment to evangelism. At the same time, however, there has developed an insistence — especially among younger evangelicals — that legitimate spiritual renewal is accompanied by dynamic social involvement and action.

An increasing number of evangelical agencies have provided channels for the deployment of funds and personnel for relief and rehabilitation in all parts of the world. Their evangelical commitment is evident, but their immediate emphasis is upon practical assistance to people with pressing needs.

Some critics within the movement contend that liberal churches emphasize social service to the exclusion of evangelism, and they warn that the same danger faces evangelicals today if evangelism is not given undisputed priority in their churches.

An international consultation of 1982 will attempt to come to grips with the issues involved and reach a genuine consensus based on scripture. The Consultation on the Relationship Between Evangelism and Social Responsibility will be held next year in Grand Rapids, Michigan from

Continued on page 22

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Other locations are also available.

EVENTS

Evangelicals assess evangelism and social involvement

Continued from page 21

June 19 to 26. It will be sponsored by the World Evangelical Fellowship and the Lausanne Committee for World Evangelization and involve 40 invited participants and ten observers.

The Third World will have heavy representation at the consultation — eight from Africa and the Middle East, eight from Asia, and six from Latin America. In addition, there will be ten from North America, six from Europe, and two from Oceania.

Co-ordinator will be Dr. Dick Van Halsema, president of Reformed Bible College in Grand Rapids, where the consultation will be held. He says that it is hoped the gathering will reach "a greater unity of mind on the relationship between evangelism and social responsibility." That hope is shared by many in the evangelical community who regret the polarization between the advocates of aggressive evangelism and compassionate social involvement.

One evangelical agency that has had extensive involvement in international relief and rehabilitation is World Vision. The California-based organization has been active in a wide range of programs in all parts of the world.

Dr. Edward Dayton, president of World Vision (US), makes it clear that the agency regards social service as an expression of evangelical committment. "True evangelism involves both active demonstration and open declaration of God's love and truth," he maintains.

He stresses, that, where possible, evangelism is an integral part of a specific program. "While physical needs compel us with their urgency, a person's ultimate need is to know God and experience his love," Dayton contends.

World Vision is one of a large number of evangelical agencies that are involved in international relief and rehabilitation. Other interdenominational agencies include World Concern, World Relief Commission, Food for the Hungry, and Compassion. In addition, several denominational agencies, such as the Mennonite Central Committee have extensive programs.

Other agencies whose primary emphasis is on evangelism have undertaken social assistance. The Billy Graham Evangelistic Association, for instance, has a modest relief arm. Its World Emergency Fund, established in 1973, has forwarded over three million dollars toward such assistance efforts. The Association forwards all donations in their entirety and deducts no overhead.

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600 Christian Reformed Young People in

All Ontario Young Calvinists Convention in Waterloo

May 15-18 at Wilfrid Laurier University
Convention theme: "Built by God"
Youth worship service — May 17, 7:30 p.m. at the athletic complex, King and University.
Minister: The Ref. Jack Quartel of Ottawa.

Our congregations will join the Young People in this service.

The
Wingham and District Christian High School Society
invites you to the
Spring membership meeting.

DATE: May 15, 1981
TIME: 8:00 p.m.
PLACE: Wingham Bible Chapel
SPEAKER: Rev. Andrew Kuyvenhoven, editor of *The Banner*, will speak on "Preparing a Community for Service."
The proposed bylaws will be discussed. This is a meeting open to all.

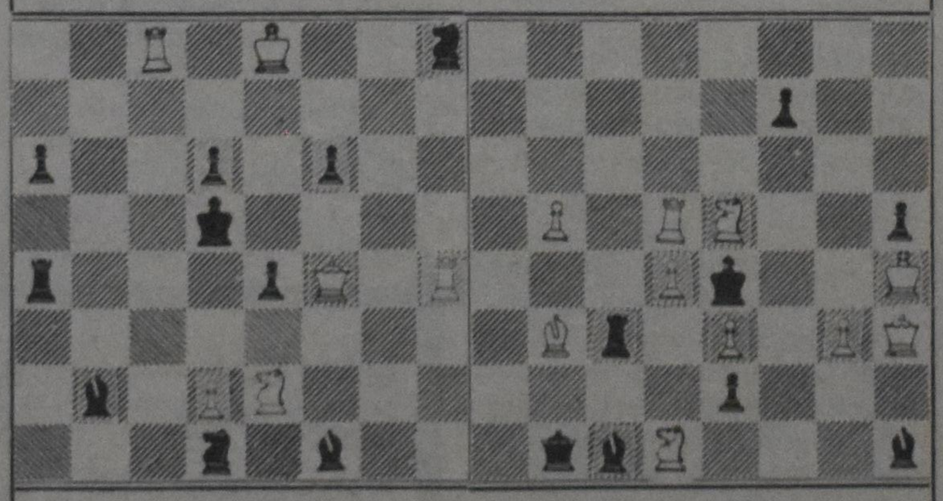
LET'S PLAY CHESS

Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN MAY

#874
P. Postma,
Holland, 1967

10



#875
V.F. Rudenko,
Russia, 1958

8

6
3-mover 3 pts.

10
2-mover 2 pts.

NOTES:

1. A Black Bishop and Rook situated as they are in #874 and #875 should remind solvers of the Novotny theme where the Bishop and Rook so interfere with each other that White can checkmate. The authors have used much imagination as to how this theme is used in their problem, so watch out!
2. Please give the key, threat and all variations for #874 and the key and threat, if any, for #875.
3. The deadline for the May problems is, for Ontario: June 20, for British Columbia: June 30, all others: June 25.

CALENDAR of EVENTS

Ontario

May 9	The Brampton choir, "Praise the Lord," director, W. Hoekstra, and the London choir, director Gerry Numan, perform a spring concert in the Second Chr. Ref. Church at Steeles Ave. in Brampton, at 8:00 p.m.
May 9	**Frisian Play:** „Leentsje de Twadde" yn trye bidriuwen; by J. Fabricius, Fryske biwurking J. Gerlofs. Jarvis.
May 10	St. Thomas and District Male Choir Crescendo, annual Spring Concert at 8:15 p.m. in the First United Church on St. George St., in St. Thomas, ON.
May 15-18	All-Ontario Young Calvinist Convention, Wilfrid Laurier University, Waterloo, ON.
May 22	Organ concert presented by Christian Teeuwsen in the St. Thomas Anglican Church, 99 Ontario St., St. Catharines, at 8:30 p.m.
May 23	"Praise the Lord" Choir, 3rd annual festival of Dutch sacred music. Saturday — 7:30 p.m. in the First Chr. Ref. Church of Guelph, ON.
May 24	First Chr. Ref. Church, Guelph, Dutch service at 5 p.m.
May 30	A duo recital featuring Harold de Haan, baritone and Fred Numan, pianist/organist sponsored by the Ambassador Male Chorus in Central Presbyterian Church, Hamilton, at 8 p.m.
May 30	Spring Concert presented by the Christian choir "New Life" at 8 p.m. in the Covenant Chr. Ref. Church, St. Catharines, ON.
May 30	Redeemer College annual membership meeting, Hamilton District Christian High School, Athens St., Hamilton, registration at 9:30 a.m.
June 5-6	"A Seminar on the Economic Issues of Today" facing businesses, labour unions, the family, the church, the government, and charities and how to respond Christianly to these issues. Institute for Christian Studies, Toronto.
June 5	"The Scriptural Basis for Economic Norms and Principles," 8 p.m. at the Institute for Christian Studies, Toronto.
June 7-12	General Synod of the Reformed Church of America meets at McMaster in Hamilton.
June 12	AACS Annual Membership meeting. Special focus — discussion and approval of Institute charter. 8:00 p.m., Rehoboth Chr. Ref. Church, 800 Burnhamthorpe Rd., Etobicoke, ON.
June 15-17	**Toronto:** Christian Social Action Conference with special emphasis on Human Rights; sponsored by the Christian Labour Association of Canada and the Work Research Foundation. For more information and registration write CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3.
July 14-16	Calvinette counselors convention, Hamilton, ON.
Aug. 20-21	Cadet counselors convention, Niagara Falls, ON.

May 7: Focus on the Family film series with Dr. James Dobson, for seven consecutive weeks at Bethel Pentecostal Church auditorium, 1565 London Rd. at 8 p.m. Sponsored by the Chr. Ref. Church of Sarnia.

Alberta and British Columbia

Aug. 23-30	Billy Graham Crusade, Calgary, AB.

Miscellaneous

May 11-13	Evangelical Press Association annual convention, Colorado Springs, CO.
June 3-5	Christian Reformed Church Ministers' Institute, Grand Rapids, MI.
June 6-12	Reformed Presbyterian Church of North America synod meeting, Beaver Falls, PA.
June 9-19	Synod of the Chr. Ref. Church in North America, at Calvin College, Grand Rapids, MI.
July 31-Aug. 4	Young Calvinist Federation convention at Acadia University, Wolfville, NS. Theme: Search for your gifts.
Sept. 17-19	International Christian Education Association Newfoundland Sunday School convention, St. Johns, NF.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.May15	Wed.May13	Fri.May8-10a.m.	Thurs.May7-10a.m.
Fri.May22	Wed.May20	Fri.May15-10a.m.	Thurs.May14-10a.m.
Fri.May29	Wed.May27	Fri.May22-10a.m.	Thurs.May21-10a.m.

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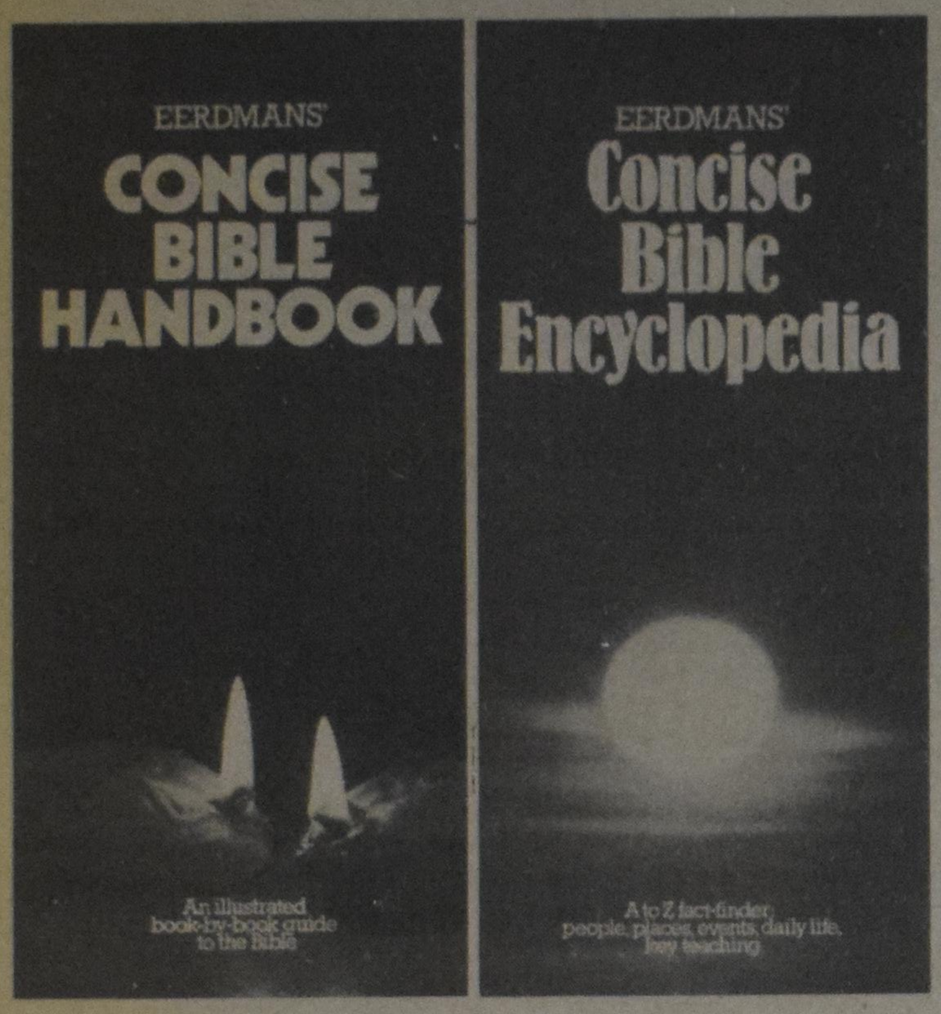
Books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EERDMANS'
Concise Bible Encyclopedia
A to Z fact-finder: people, places, events, daily life, key teaching

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Religions

From Islam to Christianity

Iranian Christian, by Nasser Lofti; Word Books Publisher, Waco TX, 1980; G.R. Welch, Burlington, ON; 163 pp.; $8.95 U.S. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

The balance of power in the world today is shifting from the Western nations to the Middle East where oil money is abundant. Petro dollars aid the spread of Islam. In Great Britain it is growing at the rate of 10.8 percent per year. The second largest religious group in France is the Muslim faction.

Nasser Lofti wrote his book to aid Christians in bridging a gap in understanding between the West and Islam. He is an Iranian who was brought up as a devout Muslim. As a young teenager he committed his life to the Lord through the influence of an American visitor to his home. The account of his suffering for his newly found faith is a moving and powerful testimony to the grace of God.

In story form, Lofti explains the basic principles of Islam and some Iranian customs. One chapter is devoted to a comparison of the Koran with the Bible. The author also sketches a theoretical dialogue between a Muslim and a Christian. This section of the book warrants careful examination by anyone who desires to learn more about the dynamics of Islam.

Nasser Lofti is an evangelist with the non-denominational World Hope Foundation and he holds a Ph.D. in Language Education from the University of Texas. He spent a number of years with the military in Iran and abroad as pilot, parachutist, armor officer, and foreign language teacher.

Dr. Lofti turned from Islam to the Christian faith and in the process he shed his cultural identity. His Christianity has been continued by the western secular spirit. As a Muslim he was trained in a total world and life view. He now makes a distinction between the sacred and the secular. He writes about secular schools preventing teaching of religion. "Most religious education, then, comes from a few hours a week, or less, in the church and from whatever time the parents devote to the children's religious education at home."

We need to read about Islam as we come more and more in contact with it. Dr. Lofti's popularly written book provides some unique insights. It is a personal look at beliefs and attitudes that fuel the passions in the Middle East. This autobiography and introduction to Islam is good reading. (But why such a high price for a slender volume?)

History/Biography

Canadian history in the making

A Canadian Millionaire: The Life and Business Times of Sir Joseph Flavelle, Bart. 1858-1939, by Michael Bliss; MacMillan of Canada, Toronto, ON; 1978; hc., 562 pp.; $19.95. Reviewed by Harry Antonides, Toronto, ON

This is the story of one of the most remarkable businessmen in Canada. When Sir Joseph Flavelle died in 1939, *Saturday Night* magazine said that he "touched the life of Canada at more points than any man of his time." The same magazine had heaped editorial scorn on Flavelle some twenty-two years earlier. Now it apologized for those editorials.

While he served as head of the Imperial Munitions Board in 1917, Flavelle was accused of profiteering from the sale of bacon to the troops in Europe. The media took great delight in lambasting the pious Methodist who previously had told a gathering of businessmen that in choosing between profits and fighting a war they should "send profits to the hell where they belong." The sanctimonious moralist was exposed, and it made great newspaper copy. To this day, the stigma of a ruthless, profiteering businessman lingers. But Professor Michael Bliss makes clear that the charge was untrue.

In 1947, Joseph Flavelle's parents had immigrated from famine-stricken Ireland to Peterborough, where Joseph Wesley was born in 1858. The industrious and pious young Joseph was a businessman on his own at the age of 18. In 1892, he moved to Toronto where he soon became manager and owner of the William Davis Company, a hog processing and exporting business that eventually merged into Canada Packers. Flavelle's industriousness and business acumen were soon evident in quality products, an excellent reputation, and continuous expansion of the company. In 1917, Flavelle was made a baronet by King George V.

The reader can find out all about the fine points of hog breeding in the 1890s, pork curing processes, and the bacon export business to Britain. But that is only one facet of the life story of a man whose activities spanned provincial and federal politics, high finance, banking, the University of Toronto, the Toronto General Hospital, the production of ammunition during World War I, the Ontario Research Foundation, the Methodist and the United churches, Church Union in 1925, newspaper publishing, railways, and regional industrial development.

This book not only portrays the life of a deeply pious Christian businessman but also the lifestyle and spirit of an era that is irretrievably gone. Flavelle, who was a socially-conscious employer and ardent philanthropist, was the product of a generation which still believed in the possibility of combining Methodist piety with economic liberalism. In the end, that faith was severely tested.

Those who are curious about the personalities and forces that helped shape Canada could do a lot worse than read this carefully researched and highly readable account of the life and times of Sir Joseph Flavelle. They will not be bored.

Religion

Defining the faith

Jewish and Christian Self-Definition, Volume 1: **The Shaping of Christianity in the Second and Third Centuries,** ed. E.P. Sanders; Fortress Press, Philadelphia, PA, 1980; G.R. Welch, Burlington, ON; hc., 314 pp. Reviewed by Theodore Plantinga, Department of Philosophy, Calvin College.

In the history of Christianity, there is a close connection (which has often been overlooked) between defending the faith and defining it. Especially in the whirl and confusion of the Hellenistic era and its aftermath in the Roman empire, it was not easy to see which sects and groups were Christian and which were not. The creeds and councils of the early centuries settled this question.

The subsequent history of Christianity has been fairly settled in this respect. Not many non-Christian sects and groups have tried to pass themselves off as the true heirs of Christ's apostles; most of the sects have instead appealed to some new revelation. There are some exceptions, however. A wing of modern Humanism is today trying to claim the Christian mantle.

One of the first tasks that faced the early church, then, was to define itself and the orthodox teaching in the face of rival sects and movements, such as Gnosticism. *Jewish and Christian Self-Definition* is a volume of papers by well-known scholars, originally written for a symposium held at McMaster University (Hamilton) in 1978. A number of the papers deal with Gnostocism. There are also papers on Clement of Alexandria, Origen, and Christian Platonism.

This book is not for the average reader, but students of Christian theology and philosophy can certainly benefit from the light it sheds on the problem of defining the faith.

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Other locations are also available.

Books

The family

Healing marital bonds in the church

Divorce in the parsonage, by Mary LaGrand Bouma; Bethany Fellowship Inc., Minneapolis, MN, 1979; Beacon Distributing, Whitby, ON; 156 pp.; $4.75. Reviewed by Rudy W. Ouwehand, Cobourg, ON.

Twenty years ago divorce was something that happened to others, but today there is hardly a church which is not confronted with this problem. It is in fact but one of the many tensions of most pastorates that makes divorce itself a more frequent occurrence in the parsonage. Each occupation carries with it particular stresses and tensions which affect a marriage, although we have traditionally held such a high view of the ministry that we hardly expect such problems to appear there.

Mrs. Bouma, the wife of a Christian Reformed minister, here presents an excellent study and analysis of the particular problems and tensions which exist in the parsonage. By considering many actual cases she identifies tensions and stresses for which the minister and his wife must be particularly on guard.

Yet her book is not limited in application to the minister and his family. She also speaks to young men and women who are considering the ministry, or who are considering marriage to someone planning to enter the ministry. Mrs. Bouma has a beautiful chapter in which she answers the question, "what marriage is" Here she speaks of God's purpose and plan for marriage. This chapter alone makes the book a worthwhile addition to any house library!

Every congregation will benefit from her explanation of the peculiar problems which a minister faces in his family life. I wish that everyone would read Chapter 12, "Words to Congregations." The understanding and insight into the parsonage family presented there would help both the minister and the congregation greatly in working together more effectively for the glory of God.

Children's Literature

Aids for child development

The Ready-Set-Grow Series, by Joy Wilt; Word Inc., Waco, TX, 1979; G.R. Welch, Burlington, ON; 24 pb. books; 130 pp. each. Reviewed by Sally Smid, Athens, ON.

Children from Christian homes, as in any other homes, can have real problems with sibling rivalry, in making decisions, in understanding their parents, and in accepting themselves and others. They have a special need to be taught to express their negative feelings in acceptable ways. In response to these needs, Joy Wilt, director of Children's Ministries and professor at Fuller Theological Seminary, has written a series of twenty-four books which can be used independently or as part of a program that uses the entire *Ready-Set-Grow* series. The illustrations of Ernie Hergenroederder successfully enhance Ms. Wilt's objectives in an amusing and entertaining manner.

This series fulfills an important purpose in encouraging children to express and accept uncomfortable feelings such as anger, guilt, jealousy, grief, loneliness, fear, and defeat and may involve such topics as learning responsibilities, managing money, making decisions, watching T.V. wisely, buying carefully, forming opinions and avoiding prejudices, and understanding human sexuality.

The books are designed to involve the children with each concept by relating realistic situations with which the child can identify. The concepts are carefully explained, and guidelines are suggested to young readers; However, I found the instructions a bit repetitive and tedious at times. The child is often asked questions that invite a response. It is an approach which should prove effective in helping the child to integrate and personalize these concepts successfully.

Concern must be given to each child's attention span and his comprehension of the subject matter. Though the books are written for ages four to eight, I found that the vocabulary was often a bit overwhelming for such a youngster. The guidelines and suggestions included are often too complicated at times to be realistically helpful to very young children.

The books are designed for use at home, church, and school and would seem to be most effective if a parent or teacher read and discussed the topics with the child, especially since the series appears to have a Christian starting point, but the material presented is often not inherently Christian. For example, such things as divorce seem to be presented as accepted norms. While it may be helpful to recognize the reality of divorce, God's displeasure with such practice should be related to children,too. While constructive techniques for handling difficult and painful situations such as fear of the dark or the death of a loved one are included, no mention is really made of the power of Christ to provide true courage and peace in such traumatic situations.

The series is a comprehensive and informative aid for adults in providing insight into many different childhood problems. These books can fulfill a need in our Christian homes and schools under the proper supervision. The *Ready-Set-Grow* series can be used constructively by Christian parents and teachers to guide children more adequately in a more emotionally and socially well-adjusted childhood.

GUIDE TO GOOD BOOKS No. 2

A service to C.C. readers, provided by the Family Christian Bookstore, Burlington, Ont. — No. 3 will be June 12, 1981.

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Herman Veldkamp

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- ☐ **Dreams & Dictators [Daniel]** $5.95

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ALSO:
See reverse side GUIDE TO GOOD BOOKS no. 1 (C.C. April 10). Specials good with us till May 31!

Archaeology

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